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HENRY LOOMIS



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Henry Loomis Friend of the East

By
CLARA DENISON LOOMIS

INTRODUCTION BY
ROBERT E. SPEER

*Secretary of the Board of Foreign Missions of the
Presbyterian Church in the U. S. A.*



NEW YORK

CHICAGO

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LONDON AND BRUNSWICK



WILLIAM T. HARRIS

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*Dedicated as a loving tribute
to his sister Mary for her
life-long trust and devotion.*

Preface

I SHOULD hesitate to bring my father's life to the attention of the public were it not for the rare opportunities he had, through a period of forty-eight years, to watch the great awakening in the Far East and to come into close personal touch with all sorts and conditions of men. He was conscious himself of having witnessed and taken part in the passage of one historic era into another. He traveled extensively through the length and breadth of Japan, although the first tiny railway line was not opened till after his arrival. He knew Korea in the "good old days" before Japan came to disturb the "peace" of two thousand years. He watched with deep interest while China threw off the shackles of a decadent past and proclaimed a republic. In his home during all these years he entertained young and old, rich and poor of many nationalities and creeds, soldiers, sailors, prisoners, royal emissaries, ambassadors, officers of army and navy, tourists, missionaries from north, south, east and west. He was always ready to make friends everywhere and to share his best with others. As he grew older he grew wise, gentle and patient as one should, who has seen humanity suffer and aspire, rise and fall, fulfill some hopes,

wreck others and build up still others anew. I have tried to describe this varied life in its eastern setting, partly also as a picture of what in those days one man did and was.

For the material of this little biography I have drawn upon my father's letters lent to me by relatives and friends, and upon his published stories and articles. Dr. William I. Haven, of the American Bible Society, and Dr. Robert E. Speer, of the Presbyterian Board of Foreign Missions, have given me access to the files of their respective organisations and their own sympathetic help. Numerous friends, among others the Rev. Seishu Kawashiri, have offered their encouragement and advice. The painstaking revision and criticism of my sister, Louise Ropes Loomis, have been invaluable to me and have made possible what at first seemed too great an undertaking. Finally I owe my thanks to the officers of the Woman's Union Missionary Society, who released me for a time from my duties in Yokohama and added their hearty endorsement to this work.

CLARA DENISON LOOMIS.

*Doremus School,
Woman's Union Missionary Society.
212 Bluff,
Yokohama, Japan.
July, 1923.*

Introduction

HENRY LOOMIS possessed in rich measure the gift of friendship. My own acquaintance with him covered only the last thirty years of his life, but it was full of ever-deepening intimacy. I was in his home in Yokohama in 1897 and a few years later when he was in America on furlough we spent a summer together and for many years scarcely a mail steamer came from Japan without a long letter from him, usually full of clippings from Japanese papers and packed with information and discerning comments on the religious and political movements in the Far East. Both in conversation and in correspondence he shared all that he had of experience and judgment without stint. His whole nature was pervaded with generous good will.

From the beginning of their missionary life Mr. and Mrs. Loomis opened their home to all comers with ever-ready hospitality. There were times when his kindness may have been imposed upon, but his trust in men never took on the least suspicion. And many flotsam characters adrift on the tide of life moving through Japan were recovered and sent back on steady ways by his loving interest. He found friendly contact with every one whom he met and left them better for his trust in them

and for his hopeful help. And it was not for the wanderer only that he had a welcome and good cheer and a hand of friendliest aid. He found his way into many strong lives. There are not a few such men in Asia today to whom Henry Loomis was a guide to a better use of their powers than the world would have got from them without his influence.

His great interest of course was Japan and the extension of Christianity and the circulation of the Bible in Japan. He knew the leaders of the churches and watched with deepest interest the flow and ebb of the tides of thought and feeling affecting the Christian Church and every other institution new and old in the nation, which was transformed root and branch in his lifetime. He was a careful student of all these movements, studying the tenacious reappearance or the continuous pressure of old forces and old ideas underlying and interpenetrating all the processes of change, and discerning the new trends as they would tentatively begin, and then year by year lay hold on the life of the nation with increasing power.

But his interest was scarcely less in China and Korea. He did everything he could to bring Christianity and the Christian Scriptures to the Chinese in Japan. And from the beginning of missionary work in Korea he worked, as his biography reveals, for the well being of the Korean people. There were years when it was not easy for one who loved

both Japan and Korea as he did to hold his affections together. In such years he did his best to judge justly. He had his standards of righteousness so surely defined to his own mind and he looked at political problems in such a straightforward, soldier way that he was not confused. And when his judgments were not sure, his sympathies nevertheless were as clear and warm as sunlight.

He had many endearing human interests. His entomology was chief among these. It is an immeasurable calamity that a Yokohama fire destroyed for him his unequalled collection of Japanese moths and butterflies, just as another such fire destroyed for Arthur Lloyd the results of the greatest study which has been made of Japanese Buddhism. He had the pure and simple spirit characteristic of true naturalists, the kindest smile and the gentlest playfulness.

The plainest words describe Henry Loomis best. He was a good and kind man. The best values of life and character were in him,—loyalty, faithfulness, modesty, industry, considerateness, love. Every memory of him is cleansing and genial. As I think of him St. Peter's words come to one's mind: "To brotherly kindness, charity. For if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

ROBERT E. SPEER.

New York.

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I

PARENTAGE AND EARLY SURROUNDINGS

HENRY LOOMIS was born on a lonely, hillside farm outside the village of Burlington in Central New York State. He was descended from Joseph Loomis, one of the sturdy Puritan pioneers, who came with his family from Braintree, England, on the good ship "Susan and Ellen," and settled in Windsor, Connecticut, in 1639. Henry's grandfather, attracted by the reports of adventure and opportunity in the "wild west," moved out into rough, unsettled country and there built a log cabin, where his son, Noah Coleman Loomis, was born. Noah worked upon the farm, with no chance for an education save what was offered in the country school some two miles distant. In due course he married Maria Meech, a fine-tempered New England woman, who was visiting her sister at Burlington Green. Shortly after his marriage he built a comfortable frame house where his children were born and where they spent their early years.

Henry was the seventh of eight children and his sister, Amelia, two years his junior, was his special

comrade. With her he tramped through the glen to and fro from the district school. With her he went sliding in winter or helped their father tap the maple trees in spring. She went with him to water the horse and he helped her to carry in wood for the big brick oven and the open fires. Together they scrambled through the woods in summer or sat, rod in hand, on the bank of a stream waiting for a bite. At the district school he was a leader, enjoying both study and military drill, and was captain of one of the groups into which the boys were divided.

Noah and his wife were Baptists, and took the children with them to the Baptist Church, and Henry often went with his elder sister, Julia, to the Methodist meetings, held in the school house on Sunday afternoons. Julia died when Henry was a boy, but her serious character made a strong impression upon him.

The out-of-door life in rolling, wooded country also had its influence on his development. Henry grew into a tall, fair-haired boy, with lively blue eyes, quick to notice birds and butterflies, and after each long, cold winter, eager to catch the first signs of coming spring. Responsive always to simple, unstudied forms of beauty, he loved nature and watched observantly the habits of plants and insects. Long walks and mountain climbing, especially with a companion, always appealed to him, and he refused to ride anywhere he could walk.

He was quick and generous in his feelings, always eager to be of help to anyone in real need, though inclined to be scornful of those who wasted their emotions over what never really happened. Fiction he never appreciated nor cared for, but he keenly enjoyed every "true story." The only reading matter he found at home were the Bible, Pilgrim's Progress and the county newspaper. With these he laid his intellectual foundations.

Just before Henry's seventeenth birthday his father died, leaving him three hundred dollars with which to finish his education. Uncertain as to his future, he went to live with his brother Daniel, and was there persuaded to join in a sheep-trading venture. One of his brothers-in-law was to collect and buy the sheep, Henry to take the flock to New York and sell it in the city market. With money in his pocket and hopes running high he started off on foot to Albany with the flock and conveyed them from there by boat down the river to New York. He was thrilled by this first visit to the great city, but found on reaching the market that he did not know how to bargain with the meat dealers. In the end he barely made his expenses, and decided that he had no more taste for trade than for farming. His interests lay with men.

His first religious experience came at the age of seventeen. Of this he writes, "When teaching school I was greatly helped by the influence of a Christian family with whom I boarded. It re-

sulted in a desire to seek peace and pardon. In answer to prayer there came to me, one Friday night, as I was walking home from school, a wonderful revelation of God's mercy and goodness. I seemed to be walking on air, I was so elated. There came, with the revelation, a great joy and peace."

After his return to Burlington, a cousin suggested that he go to Winfield Academy, where her son was a student. His mind being caught by the suggestion, he made arrangements to enter the academy and was happy there for a time. Following their mother's death and father's remarriage, his sister Mary, ten years his senior, had been living with a cousin, Mrs. David Collin, on a farm near Syracuse. Mary now offered to go to Cazenovia and keep house for Henry that he might attend the school there. She felt responsible for her promising, young brother and was willing to make any sacrifice that he might get the advantages for which he longed. Together they rented two rooms, where she made a home for him, and Henry soon came to look forward to the cheery smile and word that greeted him on his return from school. She always encouraged him to keep at his work and followed him with her letters throughout his later years.

For twelve years Henry spent his vacations on Mr. David Collin's prosperous farm, and was strongly influenced by its friendly, Christian en-

vironment. With Mr. Collin he attended, and in time united with, the Presbyterian Church at Fayetteville. The pastor, Rev. Lewis H. Reid, took a kindly interest in him, persuaded him to study for the ministry and arranged for him to take up Greek during the summer vacation. In the autumn of 1859, at the age of twenty, Henry entered Hamilton College.

II

EDUCATION AND TRAINING

SINCE discovering that his tastes were not in the line of farming nor of business, Henry felt a deepening desire to reach and help men. His first opportunity came soon after he entered college, when he was asked by Dr. Paine, a local physician, to take charge of a small, country Sunday School, which had been opened four miles from Clinton. Dr. Paine offered him the use of a horse and wagon and often sent his young son Emmons with him on these Sunday trips. Henry found that he enjoyed this experience and was in his element with the children. He soon had three college classmates, able young men, going out into the country with him.

Towards the end of his sophomore year came President Lincoln's call for three thousand volunteers to enter the Union Army. Henry responded, and enlisted in August, 1861, under Mr. Powell, a Congregational minister at Clinton. He entered as a private the Zouave Regiment, 146th New York Volunteers, of the Army of the Potomac, and took part in twenty-one battles. In the Wilderness he was wounded twice. After the Battle of Gettysburg he was detailed to take charge of

the seven hundred wounded men of his division, who were left lying on the field.

After the Battle of Five Forks he was placed in command of his regiment, and in the official report received honourable mention for gallant service and was recommended to appointment as Brevet Major.

Throughout the war Henry held his ideals high and felt that he was fighting in a righteous cause. His sunny disposition, his ready sympathy and his unflinching courage in the face of danger made him a welcome comrade both in the ranks and as an officer. At the war's close he wrote this hasty letter home :

“ Near Appomattox Court House,

“ April 9th, 1865.

“ I am safe and well. We expected to fight to-day, but God has directed otherwise. We were in front and skirmishing when the white flag came in. We are now resting while the terms of surrender are agreed upon. The war is over. ‘ Praise God from whom all blessings flow.’ ”

In after years Henry would sometimes describe that quiet Sunday morning in April, when the Confederate Army of twenty-eight thousand men surrendered. He was himself within sight of General Grant as he stood on a slight elevation beneath an apple tree, at the head of a double line of soldiers, all standing at attention in perfect

silence, while the men in gray marched up and laid down their arms. In spite of his exultation, Henry perceived the tragedy in the haggard faces and threadbare uniforms of the men, who through four desperate years had sacrificed their all for the cause in which they believed. So when the last man had given up his gun, Henry was one of the Union soldiers to go wild with joy that the cruel struggle was at last ended and all were soon to return home. Up went caps and haversacks into the air as men wrung each other's hands or sat upon the ground and cried. Then, realising that the Confederates were no longer enemies but brothers, they invited them to join the disordered groups, and share the hard-tack and raw pork, which was all they had left in the way of provisions. Fathers and sons, brothers and cousins, who had fought on opposite sides, were to be heard making plans for going home together and exchanging items of news from their loved ones. Henry cut some branches of the famous apple tree and carved them into mementoes of that never-forgotten experience. To his division was then entrusted the reception of the battle flags, arms and accoutrements of the Confederate Army. Henry had his place also, in the final grand review in Washington, when President Johnson stood before the White House and watched his scarred veterans march by before dispersing to their homes.

He was mustered out of military service in July, 1865, and returned to Hamilton College in the fall as a Senior. The loss of many of the best men among his contemporaries made a great difference in the spirit of those who were left. Henry himself felt many more than four years had passed, and set himself with renewed energy to prepare for a life of human service. He found it hard to take up his studies again, but his health was good after his army life and he was thoroughly happy. An unusually pleasant home was opened to him this last year, by a Mrs. Finney, whose husband was Governor of Liberia. His room-mate was a man of character and a sympathetic companion. Henry was elected poet of his class and at Commencement read some verses entitled "On Picket."

In the fall of 1866, though already in his twenty-eighth year, he entered Auburn Theological Seminary, throwing himself more and more ardently into Christian work. He taught a Bible class in the State Prison, another in the Orphan Asylum, and helped to establish thirty-two Sunday Schools in neighbouring towns and villages. He made each individual with whom he came in contact, whether the prisoner in his cell or the homeless child, feel his warm personal interest in him and his problems. He organised a group of Auburn boys, on lines somewhat like those of the modern Boy Scout movement, and led them on

hikes through the woods, trying to develop their sturdy qualities and their powers of observation. At the end of his second year in the Seminary he spent a summer in Menominee, Michigan, a small lumber town, where there was no church. When he left, at the end of three months, a Presbyterian Church of seventeen members had been started and work begun on a church building.

At Auburn he befriended and shared his room with a promising, young student, Newton Cadwell, who later became pastor of a large church in Atlantic City. In recalling those days, Dr. Cadwell writes: "My dear friend, Mr. Loomis, was largely instrumental in starting me forward towards an advanced education. He and his classmates gave me the impulse and hunger for College and Seminary. As I look back over my past life and what it meant to me as a lad in the way of leadership, I cannot but say, 'God bless Henry Loomis.' "

III

LIFE CHOICES

DURING his Senior year at the Seminary, the needs and opportunities in the countries of the Far East made a strong appeal to his imagination and he decided to follow the call. He accordingly applied to the American Board of Foreign Missions for a post, and soon after his ordination received an appointment to China. He was impatient to set out at once, but was detained by a long illness and obliged thereafter to spend some time in the Adirondacks and Clifton Springs recuperating. During this time of waiting he saw something of Dr. N. G. Clark, Secretary of the American Board of Foreign Missions, and was keenly delighted when Dr. Clark proposed taking him as a companion to the Jubilee Commemoration of the establishment of missionary work in the Hawaiian Islands. In the Islands he was the guest of Dr. Lowell Smith, one of the early missionaries, later President of Oahu College. Instead of returning at once with Dr. Clark, he spent two months in Hawaii, traveling about the islands, reveling in their beauty and regaining his strength. Here also he made several life-long friends.

On his return to the United States, in 1871, he undertook his first pastorate in Jamesville, New York, and spent the following months there, an enthusiastic young preacher. The church membership doubled, and he was asked to stay as permanent pastor. He declined, however, still yearning for an opportunity to go into foreign work. An administrative post was offered him in the office of the Presbyterian Mission Board in New York, and for six months he was engaged there. From this Board, finally, he received an appointment to go as missionary to Japan.

He did not, however, go alone. A year earlier, at the home of her sister, Mrs. Samuel W. Boardman, in Auburn, Henry had caught a glimpse of Jennie Greene. He saw her first on her way upstairs reading a letter which had brought her sad news, and so impressed was he by her brave dignity and self-control that he resolved on the spot to make her acquaintance. A little later he wrote her the following letter:

“ Jamesville, New York,

“ June 29th, 1871.

“ MISS GREENE,

“ Our brief acquaintance has been to me so very pleasant that I take the liberty of requesting the privilege of its continuance. Should this meet with your approval I leave it with you to decide whether it be by correspondence or otherwise.

“ Your true friend,

“ HENRY LOOMIS.”

She replied, inviting him to call. Their acquaintance developed rapidly. In the autumn they were engaged to be married, and celebrated the engagement by a holiday trip to Watkins Glen. She spent the winter in New York, at the home of her sister, Mrs. J. Evarts Tracy, and there, in March, 1872, after Henry had secured his appointment to Japan, they were married.

Henry Loomis and Jane Herring Greene had many qualifications for enduring happiness in their union. She was herself of missionary stock, and could share his ambitions to go abroad. She was a great-granddaughter of Roger Sherman, one of the framers of the Declaration of Independence; her grandfather, Jeremiah Evarts, had been the first Secretary of the American Board of Commissioners for Foreign Missions in Boston, and her father, David Greene, had for many years held the same office. Her brother, Daniel Crosby Greene, had been, since 1869, under the American Board, a missionary in Japan. Born in Roxbury, Massachusetts, she had lost her mother at an early age and grown up in the care of older sisters. She was an intellectual girl, fond of books and study. One of her deepest youthful griefs, with the death of her father, when she was sixteen, was that it became impossible for her to go to Mt. Holyoke Seminary, the most advanced institution for girls in New England, and that so she might not study Greek as her brothers did at Dartmouth and Yale.

When Henry met her in Auburn she was teaching Latin and mathematics in Mr. Brown's School for Girls and helping a sister in the care of her children.

For forty-eight years after their marriage these two enjoyed the close companionship of those who share fully each other's thoughts and aims. All the details of his work they discussed together. He had always a great admiration for her personality and great faith in her judgment, and insisted that without her his life would have been a far poorer thing. Together they resolved to keep their home always open and hospitable for anyone who needed its comfort; together they planned for the children as they came to join the family circle; together they bore sorrow and disappointment in the loss of their first-born; in long months of anxiety or illness and in times of financial stress. As the children grew and the question of education faced them, they resolved to make any sacrifice in order to give them all the best possible opportunities, girls as well as boys, though it meant years of separation and personal deprivation, that the children might have funds for school and college. Loving and considerate of one another, they felt through all their ordinary comradeship of every day the deep bond of sympathy founded upon their common faith in God and man.

IV

THE CHOSEN LAND

TWO months after they were married these two young people set sail from San Francisco on what seemed to them a strange and vast adventure. After a rough, cold voyage of four weeks, across the Pacific, they landed one hot morning in Yokohama, which looked to their eager eyes like some fairy land or the vision of a dream. Mr. and Mrs. Wolf, of the Reformed Board, were looking for them, and took them to the headquarters of the Woman's Union Missionary Society, where three missionary women had recently opened the first boarding-school for girls in Japan. Here they spent two weeks getting their first favourable impressions, making acquaintance with their missionary colleagues and laying plans for the future. From here, before settling down, they went to visit Mrs. Loomis's brother, Crosby Greene, who, with his wife and children, were established in Kobe. It was comforting to find one so sagacious and helpful as Mr. Greene. Greatly heartened by this visit, they returned to Yokohama and settled in one of the low houses built for foreigners near the water-front, just back of the Grand Hotel.

Yokohama was then a small and unpretentious harbour town only beginning to grow. There were as yet no piers and no breakwater. Ships entering the harbour had to lie out a mile from shore and unload their passengers into small flat-bottomed "sampans," an operation which could not be performed except in fair weather.

The business section of the town, lying low between lines of bluff some two miles apart, was still largely swamp land intersected by a few canals, originally cut to mark the limits of the foreign settlement. Except for a few officials living on the farther bluff, the native population consisted mostly of small shopkeepers, tradesmen and fishmongers. The foreign settlement was made up of consuls and their families, captains of vessels engaged in the Japan-China trade, British and American naval officers and merchants looking for opportunities to develop business. The site of the present French Consulate and the British Naval Hospital was occupied by a camp of British soldiers. The Grand Hotel stood on the Bund, or water-front, there were a half-dozen English stores and business houses on Main Street and a low order of saloons had sprung up in one section, between the canals. On the nearer bluff, were a few scattered houses with large gardens about them, where foreigners had been able to secure land at a small price. Streets were narrow and winding. The houses, mostly light frame build-

ings, were drafty and impossible to warm in winter. Earthquakes and disastrous fires were common.

"Foreigners" were regarded with deep distrust by the mass of the people, who prayed for protection from the "foreign devils" at the Temple of Fudo Sama, the tutelary god of Yokohama. A few rods from the Loomis house stood a sign-board bearing an edict which, being translated, read thus: "The evil Christian sect is strictly prohibited. If any one is suspected of being an adherent let it be made known and a reward will be given." (A rebellion had broken out in the neighbourhood of Nagasaki, two hundred and fifty years before, following upon the work of the Jesuits and the Catholic missionaries from Manila.) Since then Christianity had been under the ban and six thousand people, traditional adherents of the Catholic Church, were still in banishment. The only course available to a missionary was by benevolent work, medical and educational, to convince the people of his kindly motives and thus prepare the way ultimately for more Christian teaching.

In 1872 there were but ten baptised, Protestant Christians in Japan, each one living in danger of imprisonment or death. Dr. J. C. Hepburn and Dr. S. R. Brown were engaged in Bible translation, but the labour was done in secret, and the wooden blocks, on which the characters were

carved, were brought by night and stored back of Dr. Hepburn's dispensary. Two-sworded "ronin" roamed the streets and at any time foreigners might be attacked by hot-heads who resented their presence in the country. Once during these first years Mr. Loomis received an anonymous letter threatening him and his whole family with death if they did not leave the country by a fixed date.

Both Japanese Christians and missionaries held informal conferences and services in Dr. Hepburn's dispensary until the Kaigan Church was erected, May, 1872, on the site where Commodore Perry had signed the first treaty of commerce between America and Japan.

The religions of Japan were Buddhism, which had been introduced from India by way of China, in the sixth century, and Shintoism, a national cult based upon reverence for the Emperor and ancestor worship. Originally a simple faith with no clearly defined gods and no elaborate ceremonial, Buddhism had greatly changed its character during its progress from India, and in its name temples, shrines, monasteries and a formal ritual, involving the worship of innumerable gods, had grown up. A "torii," or temple, gateway marked the approach to any sacred or beautiful spot.

Through Buddhism art and literature had come from China, and schools called "terakoya" had grown up in connection with the monasteries,

where boys of the privileged classes were educated in the art of writing, in Japanese history and classics. Girls were trained at home, by private instructors, in simple reading and writing, music, flower arrangement and the tea ceremony. Not until the coming of the missionaries were the first schools for girls established. Treatment of disease was in the hands of medicine men and priests who relied partly on incantations and spells, and partly on herbs or animal remedies, such as dried lizards, pounded crabs, or a kind of poisonous snake. Modern medical science appeared with the missionary, though before many years the Japanese were founding their own hospitals, and had learned how to check smallpox and cholera, two of their most dreaded and terrible plagues.

V

FIRST YEARS OF SERVICE

THE first guests in the Loomis home were, of course, the little group of pioneer missionaries and neighbours in Yokohama. There were Rev. and Mrs. James H. Ballagh, who had arrived as early as 1859, after a perilous journey of three months by way of the Cape of Good Hope. There was Dr. Samuel R. Brown, a fine gentleman and scholar, beloved by all who knew him. There was Guido Verbeck, a Dutchman by birth, an American by education, already a master of the Japanese language and a highly trusted adviser at the imperial court in Tokyo. There was the eccentric, but versatile, James Goble, inventor of the jinriksha. There were Dr. and Mrs. Nathan Brown, of the Baptist Mission. There was the little group of devoted women at 212 Bluff, whose doors were always open to new arrivals or for community gatherings. Dr. and Mrs. Hepburn had the house next door. While Dr. Hepburn was engaged in medical work, in the compilation of his Japanese Dictionary and translation of the Bible, Mrs. Hepburn taught a class of Japanese children, which united with Mr. Loomis's

students for a daily Bible lesson and for Sunday School on Sundays.

Besides the missionary group there was Dr. Elliott, an American dentist, and his family, hospitable and ready to take a share in the church and community life. Captain Watson, later Admiral of the Pacific Squadron, was for some months stationed in Yokohama. A man of delightful personality, he soon formed with Mr. Loomis a strong and lasting friendship. When the Union Church for foreigners was organized in Yokohama, Dr. Elliott, Captain Watson and Mr. Loomis were elected elders.

One of the early visitors was the wife of an English sea captain, who was not equal to the rough trip in the north seas, on which her husband was bound, and who gratefully took advantage of Mrs. Loomis's invitation to wait until her husband's return, in Yokohama. On his next appearance the captain brought to Mrs. Loomis a large music-box and a great turtle as tokens of his appreciation of her goodness to his wife. The turtle provided soup and meat enough for the whole foreign community and the music-box was for long years a source of entertainment to both Japanese and foreign guests.

During his first years in Japan, Mr. Loomis spent his mornings studying the language, a difficult task in the days when there was no grammar nor dictionary and many words familiar to the

Westerner had no equivalent in Japanese. In the afternoons, with the help of Mr. O. M. Green, who rented a room in his house, he formed and taught classes for Japanese young men in Western educational subjects, such as history, geography, mathematics and English language. At the close of every afternoon session the whole school met together for a short lesson in the Bible. In time, however, he was forced to give over these classes to his wife as the calls to preach and talk on the subject of religion grew gradually more and more numerous.

The class which he took over in the fall of 1872 consisted of Japanese boys, who were anxious to study English. Through them he first came into actual contact with the Japanese people. By December he had twenty, mostly of "samurai" or knightly rank. Several of them acknowledged later that their object in joining the class had been not so much to learn English as to study Christianity in order to oppose it. These young men Mr. Loomis invited to his house, outside of class hours, and entertained with music, pictures and stories of the great world beyond their island country, of which they were curious to hear. An American home with a piano, high tables, chairs, pictures and other Western furnishings filled them with amused interest and his friendliness soon broke down their opposition. Before long ten were baptised. Seven after further study passed on into the ministry.

Among these earliest pupils were the late Bishop Honda, of the Methodist Church, well known and beloved by all who came within his influence; the Rev. M. Oshikawa, a pioneer in Christian leadership in Sendai; Rev. Masahisa Uemura, pastor of one of the largest churches in Tokyo, in connection with which have grown up a theological seminary and a Christian weekly journal, *The Fukuin Shimpō*. Another member of the class was Ayao Hattori, later a prominent member of the Imperial Diet.

A few months after Mr. Loomis's arrival in Yokohama a conference of missionaries was called to meet in Dr. Hepburn's dispensary to consider the question of church union. The Dutch Reformed, the Congregational and the Presbyterian missions, the only Protestant organisations then at work in Japan, each sent delegates, who drew up a general plan for a common confession, mode of worship and form of government to be used in all native churches established by the three missions. Each mission was, however, to prepare its own candidates for the ministry and establish and maintain its own schools, until they were strong enough to become self-supporting. As native Christians moved from place to place they were to be free to connect themselves with whatever church they found most convenient. Mr. Loomis was one of a committee appointed by the conference to prepare the common Confession of Faith. The plan

was submitted to the Mission Boards in the United States for their approval, but met with questioning and hesitation. It was finally abandoned, even by the missionaries who had endorsed it, as it proved impossible to find a working creed upon which all could agree. The various Presbyterians, however, united among themselves to form The United Church of Japan, and in the course of time other affiliated groups of churches, such as the different branches of the Methodists, Baptists and Episcopalians, were able to work out acceptable bases of union with one another.

While this question of union was under debate, in September, 1874, Mr. Loomis organised, with a nucleus of eighteen men and women, the Shiloh Church, the first Presbyterian church in Japan. He was enthusiastic over his pastoral duties, and became deeply interested in every member of his little flock.

Some among the early missionaries felt that in introducing Christianity it was necessary to utilise all the forms of worship and social usages of the West. But to Mr. Loomis and others it gradually became clear that the spirit of the Christian message was the one essential, that the special modes and forms it would wear in Japan must be left to the gradual decision of the Japanese Church, and that the immediate need was to organise the institutions that would raise standards and counteract the evil of the low moral ideals and corrupting in-

fluences which were accompanying the opening of a new country. Time seems to have justified their belief that Christianity is not dependent for its efficacy upon the form it takes, and that it need not destroy the peculiar and admirable characteristics of an Oriental people. Mr. Loomis saw in the principles of Christ a means of saving Japan from its own weaknesses and from strange vices creeping in from the West, more efficient and powerful than the national religions that lacked the dynamic of faith in the power of Christ to mould human life, and the conception of a universal brotherhood bound together by love for God, the all-sustaining Father.

One convert of those early days was an old Shinto priest, who traveled from his home across the bay with a copy of Dr. Hepburn's translation of Mark and a book in Chinese on Evidences of Christianity. He came to Mr. Loomis, saying, "I have long been teaching the Shinto doctrines, but they are not satisfying. I want you to tell me about the Christian's God and what I must do to serve Him." It had evidently been a hard struggle to face his doubts, realise his needs and come to a foreigner for help. Mr. Loomis sought to appreciate the special difficulties of one habituated as he had been through a long life to worship devoutly but vaguely the spirits of the Emperor, his own ancestors and whatever was sublime or mysterious in nature. It was not easy for him to grasp the

Christian conception of God, of sin, salvation and moral responsibility. After some weeks of daily Bible lessons the light seemed to dawn upon him and he was eager to be baptised. On examination, however, it was found that he believed in Christ simply as a great teacher and had no personal sense of sin. He was deeply hurt at being refused baptism, when a poor, ignorant woman, who confessed Christ as a Saviour, was received. He went back aggrieved to his home in the country, but some time later Mr. Loomis heard a rumour to the effect that he had begun teaching and preaching to his people across the bay. He sent for him, and on his arrival found that he had comprehended the full truth and was doing all that he could to spread the joy he had found. He was admitted to the Yokohama church at the next communion, and as he partook of the bread and wine his face was radiant. A child and grandchild were baptised the following Sunday. When Mr. Loomis returned to the United States, in 1876, this old priest journeyed in a little open boat across the bay to say farewell. As he stood on the steamer deck he had no words to express his feelings, but simply wrung his teacher's hand and looked upwards.

He went home again, and for several years longer lived a devoted, Christian life, labouring to bring his people to an appreciation of the Gospel. His preaching, however, was usually beyond the comprehension of the unlettered peasantry, and he

failed to carry them with him to the new faith. But at his death they thronged in crowds to the funeral, saying, "We have not understood his preaching, but we have admired his plain and holy life. So happy and triumphant a death has never been seen among us before. We are convinced that his teaching was true, and we want the same peace when we come to die." The impression that he created did not pass away, but led in time to the establishment of a country church, the first members of which were the friends and neighbours of this old priest.

In 1872 a Japanese official, who had had no intercourse with missionaries, addressed an unsigned letter to the Emperor, urging the adoption of Christianity as a foundation for Japan's progress towards a place among the enlightened nations of the earth. He also composed a prayer for daily use in his own family and sent it to a missionary for correction. Mr. Loomis called upon the man, who seemed glad to see him and desirous of learning more about the Christian religion. He wished, however, to be baptised in secret, as he had already met with disfavour at court, and was under suspicion as the probable author of the letter to the Emperor. He was afraid to come out boldly for fear of open persecution. After a long talk with him, and the usual refreshment of tea and cake, Mr. Loomis left.

The following Sunday the official appeared at

Sunday School, and at the close handed Mr. Loomis a paper on which he had written: "I make out my mind to be baptised and the reason as follows, I am not comprehend Jesus but I surely feel that there is one God only, who governs events in the world. I believe one God, all-seeing God, loving God and God is a spirit. I believe there is certainly future life, though we cannot know where and when we shall have another life. I think no religion is so much genuine and useful for giving men a new spirit and leading them to the best moral as Christianity. Of course if I choose it I will become a member of the religion which Jesus taught." He accompanied Mr. Loomis to the church service, went home with him to dinner and stayed for another long talk. Before leaving he expressed a wish to be publicly baptised at the next communion service, but was persuaded to wait a month in order to have fuller instruction. He proved to be a man of superior ability and learning, the author of a text-book then in use at the Government College.

Another Shiloh member was a doctor, who had obtained some Western education, and after six months' diligent study of the English Bible, lived such a consistent Christian life that he was appointed deacon. A year later he was missed from the services and, on inquiry, Mr. Loomis learned that he was seriously ill. He called at his home and found him unable to speak above a whisper.

Incense was burning before a Buddhist scroll, which hung near his bed. At his murmured request his wife explained that it had been set there by his friends, and that he was trusting fully in Christ, and had no fear of death.

A Christian service was held at the grave, when he was buried, although Buddhist priests had already been at the house to offer prayers and incense for the dead, and beat the drums to "drive out the evil spirits."

For some years still the rite of Christian burial was regarded by the authorities as open sacrilege, and the first elders of the native church, who used this form and dispensed with the usual Buddhist or Shinto ceremony, were summoned before the court in Tokyo and fined for breaking the law of the land.

Even in those early days it was occasionally said that the aim of the converts was the favour and material help of the missionaries. Yet incidents like the following helped to disprove the accusation. One of Mr. Loomis's protégés who assisted Mrs. Hepburn in her school, and whose home was one of abject poverty, for two months refused to take any compensation, giving as his reason, "You have taught me for nothing, and the Bible says, 'Freely ye have received, freely give.'" Only after a long argument was he fully satisfied that it was not contrary to the Bible to receive pay. The morning he received his first salary he pur-

chased three hymn-books and a copy of the New Testament with notes. He said he was going into the country to hold services, and wrote back joyfully of the results of his work. A young boy, who had become a Christian, was severely beaten by his uncle for refusing to go to work on Sunday. Through Mr. Loomis's intervention he was finally allowed to follow his own conscience in the matter. The same boy wanted to enter the ministry, but his uncle insisted that he must study medicine. He said, "If I do become a doctor, I shall be like Dr. Hepburn, a preacher too." Two blind men were turned out on the streets by their employers because they refused to practice their profession of massage on Sundays. A converted Shinto priest, who had been acting as guide to Mr. Loomis in one of his country trips, suddenly disappeared. He had been arrested and was kept in prison for sixteen days. On his release from close confinement he was allowed only the liberty of his village.

In spite of opposition new avenues of travel were being opened to the Christian message in ways quite unforeseen. The daily press of Japan, with a circulation of some five million copies, began a critical discussion of the doctrines of Christianity, treating skeptically the doctrine of the resurrection of Christ and asserting that the Bible taught disloyalty to parents and rulers. An abusive book directed against "this new religion" roused such intense and general interest in the sub-

ject, that a Japanese publishing house in Tokyo brought out and found a ready sale for such books as Martin's Evidences of Christianity, Eitel's Lectures on Baptism and Bunyan's Pilgrim's Progress.

In the fall of 1873 Mr. Loomis took his first trip into the interior, in company with Rev. Mr. Cochran, of the Wesleyan Mission. The journey through the country was a memorable one to both travelers, for the roads were narrow and rough and over the mountains the only means of conveyance was the "kago," a kind of basket litter very cramping to a tall occupant, slung on a pole and carried between two men. Everywhere people were polite and much interested in the strange foreigner. Beyond the vicinity of Yokohama prices grew steadily lower until in the vicinity of Shidzuoka dinner for two cost from twelve to eighteen cents, and a night's lodging, with supper and breakfast, thirty cents.

The two spent a fortnight in Shidzuoka, being royally entertained by Professor Clark, of Albany, who, like many other American teachers at the time, was temporarily employed by the government to teach Western learning in a school for boys. As the only foreign resident in that part of the country he was overjoyed to have guests from abroad. Through him, Mr. Loomis was invited to speak to the government school boys and found them ready to listen to any Western teacher and

eager to learn, but their vague ideas of religion as a formal repetition of prayers and offerings to various gods, or their own departed ancestors, made it difficult for them to understand a more living and vital faith. They also claimed that Christianity taught men not to love their parents, which to them was a great sin. Among other persons he met one of the most prominent and intelligent men in Shidzuoka, who had been an officer under the Tycoon and carried a scar on his cheek, received in the last battle fought for the final restoration of the Emperor. This man was holding his mind open to conviction and was ready to listen to the presentation of Christian truth.

From this trip and others he took later Mr. Loomis returned with a strong conviction that the opportunities for work were so great and the obstacles so numerous that it was of the utmost importance to train Japanese leaders to share the work and responsibility as early as possible. To this end he set about organising a class of students in theology and sent urgent appeals to the Boards for more well-trained missionaries to found schools and churches and push forward the work of Bible translation. "The work of translating the Scriptures," he wrote, "will occupy, *for years to come*, the time and energies of the most scholarly men. Five are now engaged in that work. It is not merely translating the Word of God, but also the construction of a medium for religious

thought. The language has no equivalent for many purely Christian ideas. A question of great difficulty is now being discussed, and that is an equivalent for the word 'devil.' ”

Mr. Loomis himself constructed a series of Bible maps and assisted the Bible Translation Committee by making out a table of Biblical names in the Japanese script. With his teacher's aid he also began translating hymns for use in Christian services, such as, “Jesus shall reign,” “My faith looks up to Thee,” “Nearer, my God, to Thee,” “Just as I am,” “From every stormy wind that blows,” “There is no name so sweet on earth,” and “Jesus loves me.” It was not easy to observe the exacting rules of Japanese versification and at the same time convey in any recognisable form the Christian ideas. Judged by later standards of missionary scholarship the results were crude, though they stood for hours of patient labour. Mr. Loomis's first collection was published in 1874, and a second and enlarged edition came out two years later. Other missionaries were at work on similar collections about the same time. From the beginning the Japanese loved their hymns and, even before they knew the tunes, would all join lustily in the singing.

In March Dr. Luther Gulick arrived in Yokohama to begin the work of the American Bible Society in Japan. Mr. Loomis wrote of the general relief that someone was come “to superintend

the publication and circulation of the Scriptures. Providing them in English, Chinese, and Japanese had been a burden to the missionaries. But the establishment of a general depot, where a supply will be kept of all kinds of helps to our work, will be a most happy solution of the difficulty. Dr. Gulick is just the man for the place, and his presence has already given a new impetus to the work of translation. I think the missionaries are all rejoiced that he was sent here, and I am sure future demands of this country will prove that the appointment was most timely."

In the early spring of 1875 Mr. Loomis visited Nagoya and Ise, some two hundred and fifty miles from Yokohama. "I have just been to Ise," he wrote, "which is to Shintoism what Jerusalem is to the Christian world. Thousands of pilgrims visit there annually and artisans regard worshipping at these sacred shrines as necessary to success in business. It is commonly reported that one of the temples contains a mirror that was made by one of the gods. The first buildings one comes to, on passing the entrance, are stables in which horses are kept for the supreme god to ride. By contributing a few cash some beans will be given to the horses to eat and thus strangers show their devotion to the imaginary deity. In a temple near Kobe a white horse is kept for that purpose, but those at Ise are black. They were presented by the Mikado. These horses are kept shut in their stable night and

day, and to our surprise some of the officials in charge confided to us that, 'The people say that Daijin Sama rides on these horses, but as no one has ever seen him we do not know if it is true.' They further asserted that there was no mirror in the temple, as was popularly supposed. A large trade is carried on by selling bits of wood to the pilgrims, which are said to ward off all evil. The efficacy of this wood is secured by being carried by the priest within the sacred enclosure at the time of the great festivals.

"No one can enter the temples of Ise except the priests at the appointed times. They are made of unpainted wood and are exceedingly simple and plain in structure. In this respect they differ from the Buddhist temples, which are highly decorated and often very imposing. At one of the temples a preaching service was going on at which there were but few attendants, and even these were more interested in seeing two foreigners than in what was being said. Adjoining this building was one for theatrical exhibitions, and we were informed that one could be gotten up for our benefit if we so desired.

"Here, as in Kyoto, the other religious seat of Japan, vice seemed more open and prevalent than elsewhere. In close proximity to the sacred places are whole streets of prostitute quarters. Yet in this province alone there are fifty-three thousand five hundred children in school. The more ad-

vanced are instructed from text-books that are translations of those used in America. Those that treat of history, geography and philosophy are overthrowing the old superstitions, on which the Japanese religious systems rest. Whether atheism or Christianity is to take their place is for the church to answer. As in other days, 'How shall they believe in him of whom they have not heard, and how shall they hear without a preacher?' The present missionary force is entirely inadequate to do all this great work. There is but one efficient man to a million people!"

In October of the same year he sent to the home Board the report of a trip to the Northwest: "In accordance with the direction of the mission I have recently made a tour of inspection to Niigata and have been greatly pleased with the outlook. The town itself is situated at the mouth of the Shinanogawa, about two hundred miles northwest of Yedo. The river is navigable by steamers for about forty miles, and by native boats for eighty. The population, including the adjoining villages, is about sixty thousand. It is the chief city of one of the oldest and richest provinces in the Empire, and the commercial center of six provinces and the prosperous Island of Sado. From its natural location it must remain a place unequaled in importance by any on the whole western coast. It has recently been fixed upon as the location for a District Court and a Normal School for the six neighbouring provinces.

One of the educational institutions of highest grade, established by the government, is also located here. New and extensive buildings are in process of erection for all these departments.

"The people of this part of the country are exceedingly strong in their loyalty to Buddhism. A priest of that sect, who recently visited the city, is said to have received offerings amounting to ten thousand dollars a day. People were crushed to death in the crowds that thronged to see and hear him. I regard the spirit of devotion thus manifested as preferable to the indifference and greed for wealth that prevails in the vicinity of Yokohama. It is this same zeal that we covet for the cause of Christ.

"The people, however, are not all bigoted. The superintendent of the government schools has recently been sent here from Yedo, and is one of the most liberal men I have yet found in Japan. He provides the scholars with Bibles, as well as other text-books. He even advocates teaching Christianity, and has arranged that those who desire it should have instruction in the Bible. Mr. Wyckoff, the principal, is a graduate of Rutgers College, and has a Bible class of his most advanced students every Sunday morning. The director of the school received us kindly, and gave me a most cordial invitation to come to Niigata to live. He took me to visit the Normal School, where the director was also very friendly. I have no doubt

that Christian work could be done in connection with both these schools, and through them millions of people would soon be reached. This one province of Echigo has a population of one million three hundred and sixty-eight thousand. Foreigners are allowed to purchase land or reside in any part of the town. A lot could be secured in the most desirable section for less than fifty dollars. The cost of building is about two-thirds as much as in Yokohama."

Mr. Loomis felt the appeal of these great towns, where as yet little or no Christian work was being done, and wrote repeatedly to the officers of the Board that he would be glad to move either to Niigata or Nagoya if someone else could be sent out to carry on his varied lines of activity in Yokohama.

With his Japanese work Mr. Loomis found time to visit patients in the General Hospital for foreigners and acted as chairman of a committee to look after the welfare of the British and American sailors. Men from the vessels lying in port, tired of labour and confinement, had no place open to them on shore but the squalid saloons, gambling dens and resorts to which jinriksha men on the pier were hired to take them. The committee secured a building with reading and rest rooms, where regular services could be held, and as the work grew an Englishman, Mr. W. T. Austen, and his wife were asked to give their full time to caring

for the seamen. Mr. Loomis published a collection of English hymns for use among the sailors and helped by conducting services on shipboard, inviting the men to his home or doing them a good turn whenever opportunity offered.

VI

A CHANGE OF BASE

IN March, 1876, Mr. Loomis had suddenly a severe nervous breakdown. A council of physicians decided that he must permanently give up all ministerial work and language study. As yet there were no health resorts open to foreigners in the Japanese mountains or by the seashore, where he might rest and find relief from the strain and stress of work. The decision meant, therefore, that he must leave Japan. It came as an unspeakable disappointment, for the national prejudice against foreigners was now perceptibly breaking down. The work was growing very rapidly and opportunities were multiplying for making friends and preparing for the needs of the new era. With no outlook for the future Mr. Loomis, with his wife and two little children, left Yokohama for California. They found lodgings for a while in Healdsburg, and in the clear sunshine he gradually regained part of his strength. The Board continued his support through the year, but at the end of that time he looked about for some business that would at least support his family. He thought at first of taking up strawberry culture at San José, but found that the Chinese

were already growing the berries in large quantities and at prices that could undersell the American planters.

He, at length, decided to send to Japan for a number of the Japanese sweet persimmon trees and try the experiment of introducing them into the United States. A Colonel Hollister, of Santa Barbara, had received a present of a Japanese persimmon tree from a friend in the navy and had given Mr. Loomis one of the first persimmons. A painting of the large golden fruit was made and served as a specimen to show prospective buyers what it was like. A San Francisco dealer in seeds offered Mr. Loomis a room in his office and valuable advice as to methods to be used in making a start.

The first persimmon trees sold so well that the next year he imported thirty thousand, and employed agents along the Pacific coast and in the East. One thousand trees he sent to the Department of Agriculture in Washington, and shipped others to Hawaii, Mexico, British America and New Zealand. His success was sufficient to enable him to buy a small house, shaded by honeysuckle and passion-flower vines, in San Rafael, one of the San Francisco suburbs, across the bay. He also put by something in the bank toward the education of his children.

He was not, however, satisfied to let business absorb all his time and gladly responded to invi-

tations to preach or make missionary addresses, still longing to return to what he felt to be the greater enterprise in Japan. Five years after his arrival in California, in 1881, his health seemed completely restored. That spring he received from the American Bible Society the offer of an appointment as their agent in Yokohama. The position was one of executive oversight and general management and did not involve the same confinement and close mental application as that of a regular missionary preacher and teacher. A central office conveniently located near the landing in Yokohama had already been opened by the Society. Their agent would be expected to do considerable traveling to arrange for the sale and distribution of the Scriptures broadcast throughout the country. To Mr. Loomis and his wife it seemed that God was now recalling them to the work to which they had once before dedicated themselves, and unhesitatingly they set about their preparations for departure.

VII

JAPAN AGAIN

DURING the nine years of her married life Mrs. Loomis had never revisited the Eastern States nor seen her brothers and sisters there. Mr. Loomis now sent her and the two older children to make a farewell visit to their relatives, while he, with the two babies, set sail for Japan. By the time Mrs. Loomis joined him, four months later, he had bought a house on the Bluff and had it ready for occupancy. He had also engaged four servants at a total monthly expense of seventeen dollars. The cost of Japanese living in terms of foreign currency was still unbelievably low, and the servants on the income were comfortable and able to support other members of the family and kinsfolk. The cook, who earned five dollars a month, occasionally, on his own account, hired an assistant to wash the dishes. One of this number, the children's nurse, served the family thereafter in one capacity or another, until her death, forty years later. A simple, earnest Christian, she was always devoted and loyal.

Changes had been going on in Japan during the five years that Mr. Loomis had been absent.

Yokohama had become an important business center; a wide and constantly growing trade had developed with foreign countries; and every year saw additions to the number of foreign residents. In 1872 Mr. Loomis had attended the ceremonies that marked the opening of the first railway line of twenty miles between Tokyo and Yokohama. Now there was a trunk line running for hundreds of miles north and south through the country, with numerous branch lines. Picked Japanese had been sent abroad by the government for scientific training and foreign experts were meanwhile being employed to remodel every branch of administration in accordance with Western ideas. Frenchmen had already revised the criminal code and were teaching strategy and tactics to the Japanese army. English engineers and naval officers had supervised the installation of telegraphs and lighthouses and were creating a new navy. Americans had planned the construction of a postal service and a system of education, and were furnishing advice on agricultural reform and a policy of colonization. German physicians and surgeons were in charge of schools for Japanese medical students and a military academy for army officers.*

A new type of common school was being established throughout the country and everywhere there was a demand for English teaching. The

* A History of the Japanese People, by Captain F. Brinkley, pp. 686, 687.

Imperial court had adopted foreign dress for all state functions. In 1875 a senate and a supreme court had held their first sessions. Everywhere, especially in the cities, the old, jealous hostility toward the foreigner was being replaced by an enthusiasm that was fast becoming indiscriminate.

In the field of mission activities, the Japanese New Testament had been printed from metal plates and work was progressing rapidly toward the completion of the whole Bible in a Japanese version. There was no longer any serious opposition on the part of officials to missionary work, and only in the remote country districts was there danger of persecution or bitter prejudice against foreign ways. The power of the old faiths was felt in many quarters to be waning, and there was a corresponding eagerness on the part of many to understand the nature of Christianity. In fact, a Buddhist priest in an inland town arranged, about this time, to hold an open forum and debate the question of religion with a member of the Greek church. Men came from far and near to hear the discussion and a colporteur, who passed through the town shortly afterward with Scriptures for sale, was astounded at the unprecedented demand.

In December, 1882, Mr. Mozoondar, a distinguished Brahmin priest from India, a representative of the Bramah Somaj, delivered a lecture before the faculty and students of the Imperial University in Tokyo. He spoke first on Buddhism,

pronouncing Buddha to be the wisest and greatest of all the sons of India and laying stress on the similarity between the Light of Asia and the Star of Bethlehem. He then went on to eulogise Christianity as the chief of the great religions and to characterize Christ as head of the prophets of all time, the God-man, the central light of the world. "I am not a Christian," he said, "I am a Brahmin, and hold to the ancient faith of my own country, but I believe religion is a necessity for all. A nation cannot take one stride forward without religion. I have visited Europe and America and seen there the power of Christianity. It is the secret of all true prosperity. Christianity gives birth to and fosters all that is noble, great and good in those lands. Where was Europe before Christianity? What would America be without Christ? Japan must not be indifferent to the supreme importance of religion. She cannot prosper without it. Make it as rational and as national as you will, but a religion you must have."

Full of hope and enthusiasm, Mr. Loomis took up the work of the Bible Agency from Dr. Luther Gulick, who, on being relieved, passed over to China to devote his whole time to a similar work there. The agent for Japan had oversight of the principal office and depository in Yokohama, where Bibles, Testaments and Gospels in Japanese, Chinese, English and several European languages were kept for sale and distribution. He

also organised, and kept for some twenty years, the supervision of the work of the American Bible Society in Korea. He superintended the printing of the Japanese Scriptures, which as time went on were issued in three different styles to meet the demands—first, of the more uneducated people who could understand only the simple colloquial script; secondly, of the middle classes who preferred some Chinese characters mingled with the script in order to make the meaning clearer and more accurate; and thirdly, the literati who wanted the full Chinese Bible but slightly modified for adaptation to the Japanese reader. He made, annually, long trips through the interior, supervising the efforts of the colporteurs and branch agencies to bring the Bible into common circulation in the villages and provincial towns. He supplied the various missions with the texts they needed for their work. In all cities and towns of any size he arranged with local dealers to keep a stock of Bible literature, and saw that it was well advertised in the local papers. In addition he selected and organised a company of from twenty to fifty colporteurs to travel from district to district with books and tracts for sale or free distribution. He made a point of knowing where an exposition, exhibit or temple festival was likely to bring a crowd together, and of having men on the spot with Bibles for sale. One American colporteur was able to sell, in Tokyo, during a period of eleven work-

ing days, three thousand portions of the New Testament.

The life of a colporteur was not an easy one. To the Japanese mind trade was one of the baser occupations, and the men were looked down upon as pedlers. In spite of hardship and weariness, they were kept continually traveling. Dependent as they were for their incomes upon a percentage of their sales, they were often tempted to linger too long in the busy trade centers, where living was pleasanter and buyers more frequent, instead of pushing out into the lonely, country hamlets, where they met cold, discomfort and rebuffs and could hardly, perhaps, persuade their host to take a Gospel as a gift. In such places they were marked as in the employ of foreigners, and often regarded with deep distrust and accused of disloyalty to their own country and its religions. It took real faith and strength of character to push on against such difficulties. When the work had been especially hard Mr. Loomis would call them together for conference and rest and then send them out with new courage to their task.

Mrs. Loomis became especially interested in one of these colporteurs, an old man with flowing, white beard, and took him one day for a carriage drive. He was quite overwhelmed with the pleasure, and said, "I never expected to drive in a carriage until I reached heaven." He came to the house one day to consult Mr. Loomis when the

family were about to sit down for lunch. He was invited to join them, and with demurring and hesitation finally accepted the invitation. His plate was filled like the others and set before him, but to the dismay of his hostess he sat smiling politely and would not touch a mouthful. Thinking he might be diffident in the presence of the knife and fork, she had a pair of chop-sticks laid beside his place. Still he only smiled and bowed and said, "Thank you," when urged to eat. When the meal was finally over he murmured in an aside to the maid, "Do you think you could find me a box?" By Japanese custom at a feast a guest is given, to take home, whatever dishes he has left untouched. The maid produced a box, in which he packed his meat, vegetables and dessert. Then he turned to Mrs. Loomis and said, "The meal was so delicious that I felt that, with your permission, I must take it home to share with my family, who have never had an opportunity to taste of foreign food."

In 1882 Mr. Loomis spent a week in Kyoto, the ancient inland capital of the Empire, and thus wrote of the impression made upon him by the change that had taken place there in the previous ten years. In 1872, at the time of his first visit, there had been no native Christians, and but one missionary, who taught a small class privately, in his own house. Everywhere, unrelieved were pathetic ignorance and superstition. Men stood naked under waterfalls, hoping thus to find

cleansing, or threw themselves from a temple balcony over a steep bank of sixty feet, despairing of life and trusting thus to expiate their sins. Thousands of priests in rich brocade performed magnificent ceremonies in temples old and new. A famous Buddhist shrine contained images of three thousand three hundred and thirty-three gods. A more gorgeous temple had been recently built at a cost of nearly five million dollars. Since that visit the number of missionaries in Kyoto had increased to seven. The Doshisha, a Christian College, had been founded by Joseph Hardy Neesima, a Japanese graduate of Amherst College and Andover Theological Seminary, and already had an enrollment of one hundred and fifty men and women students, fifteen of whom were preparing for the ministry. There were three organised Japanese churches in the city, each supporting its own pastor. In May of that same year Rev. Joseph Cook, of Boston, had visited the city and spoken to an audience of fifteen hundred people, the municipality providing a place for the lecture and a number of officials being present. The address had been translated and printed in Japanese and widely read.

For the summers of 1882 and 1883 Mr. Loomis took his family to a little mountain village across the bay to escape the heat and cholera, which threatened health in Yokohama. Near the house, which they rented, was a magnificent grove of cryptomaria, (the gigantic evergreen of Japan),

in the heart of which stood two old temples with their courtyards, gateways, lesser shrines and priests' quarters. Here the children were free to play or watch with breathless excitement the mock battles and manœuvres of the company of soldiers, who sometimes camped in the spacious temple grounds. Mr. Loomis quickly established friendly relations with the priests and military officers and often held services for the people of the village. A group of young men bought Bibles and came to him for help with the difficult passages. Midsummer being the time of the annual feast for the spirits of departed ancestry, when each house in the village cleansed itself of demons and set up a little shrine with offerings of rice and egg-plant to appease the restless dead, he tried to show them some better way of reverencing the past than by fearful rites and incantations, and to teach them of the power of the living spirit of Christ to free them from ghostly terrors. The Sermon on the Mount sounded to them as revolutionary in its teaching as it must have been to those who first heard it nineteen hundred years ago. The inhabitants of that mountain village did not forget these visits, for when a member of the family, thirty years later, went back again upon a picnic trip, and, charmed anew by the quiet beauty of the place, thought she would like to spend another summer there, the people in the house, where she made her inquiries, were greatly excited to hear she was a

Loomis, inquired by name for each member of the family, and wrote three times afterward, at intervals, inviting her to return for a longer stay.

Another of Mr. Loomis's trips about this time took him to the northern island of Hokkaido, where a few thousand of the aborigines of Japan still live and adhere to their old customs. They are a hairy, primitive people, totally unlike the present Japanese race, who have made little advance in agriculture, live largely by hunting and fishing and amuse themselves by bear-baiting. They tattoo their bodies lavishly and the women have a curious way of tattooing a blue mustache on the upper lip. "I visited a school," he wrote, "for the Ainus at Hakodate that is maintained by the Church Missionary Society. There were fourteen pupils being taught to read Japanese, and also the portions of Scripture and other books prepared for them in the Ainu dialect. Their resemblance to the American Indians is very striking, both as to their physical appearance and their general character. They are much inferior to the Japanese, but still an interesting race."

VIII

STRANGERS AND FOREIGNERS

THE location of the Bible House, near the steamer landing, opposite the Kaigan Church and not far from the railway station, made it a conspicuous and convenient meeting place and bureau of information and assistance for travelers from other countries passing through, and Mr. Loomis had constant calls from missionaries, tourists and wayfarers of all sorts on their way to and from America, China, Korea, the Philippines and all parts of Japan. There was then no Y. M. C. A. or other disinterested institution to which strangers could be directed, and he conceived it to be a part of his duty to be always ready with cordial hospitality or advice. In his absence his assistant was instructed to be as helpful and as resourceful as possible.

Now and then a foreign woman, European or American, who found herself, for one reason or another, stranded in that distant country under desperate circumstances, made her way to the Bible House as to a place where she could be sure of understanding kindness. Such women usually passed at once to Mrs. Loomis's motherly care, and sometimes spent weeks, or even months, at the

house, until their affairs were settled and they might go safely on their way. At other times young men in China, who were expecting to come to Yokohama to meet fiancés from the United States and had no acquaintances in Japan, wrote to Mr. Loomis to ask where to take their brides from the steamer and what arrangements could be made for a wedding. Always a prompt invitation went back to bring the girl directly to Mrs. Loomis. On the arrival of the steamer, the Loomis parlour was decorated with iris or jasmine, the consul and a sympathetic friend or two invited for the simple ceremony and the wedding cake that followed it, and the two young people sent away feeling that their married life had begun under good auspices, and that one house in Japan would always be to them another home.

Among his responsibilities Mr. Loomis never forgot his old interest in the sailors who swarmed ashore from ships in harbour. Through the winter of 1886, and again for some weeks in the early summer before her return trip to San Francisco, the U. S. battle cruiser "Marion" lay in port. Her commander, Captain Merrill Miller, an upright Christian gentleman, made many friends in Yokohama during those months and became a familiar guest in the Loomis home. He arranged for services to be held by Mr. Loomis on Sunday evenings between decks for the men, sent his launch to bring parties out to the ship, and by his

presence gave his countenance and support. For the first service Mr. Loomis took out with him two traveling clergymen and asked them to make the chief addresses. One of them, the Rev. W. R. Palmore, was a man of commanding figure, an ex-officer of the Confederate Army, who had been among the forces that had faced the regiment of New York Zouaves at the attack on Fredericksburg. He spoke with vivid Southern eloquence and promptly won the attention of the men. As he sat down Mr. Loomis rose and said: "Mr. Palmore and I last met as enemies in opposing ranks. We are fighting for the same cause now." When the meeting was over a large number followed to the sick-bay, where Mr. Palmore talked for a little while with those who wanted to hear more of higher life. Twenty-three handed in their names that night.

Many other meetings followed this first, and in time a Christian Association and a Temperance Society were formed on the ship. A new spirit appeared in the men's conduct, both on board and on shore. One man whose heart was changed had been for twenty-one years a drunkard. Another, a University graduate, had lost a good position in New York by his intemperate habits, and had entered the navy in order to get away from his associates. When he wrote to his mother of his conversion through Mr. Loomis's influence, she replied, "I have always contended that money sent

to convert the heathen was wasted and had better be spent at home, but from this time forward I shall give and pray to my utmost for foreign missionaries and their work."

Mr. Loomis's efforts were not confined to the spiritual welfare of the men. He invited them singly and in groups to his home for meals, lent them books, planned excursions for their days of leave and went out with them as guide and interpreter. He helped to arrange a series of tableaux and other entertainments given for them by the foreign school children. As the children's hospitality was returned by parties held for them on board ship and band concerts on shore, the visits of the "Marion" were social events long remembered. For many years afterward letters continued to come to him from these sailor boys. One arrived to congratulate him on his eightieth birthday, thirty-two years after the "Marion" steamed for the last time out of port.

Until the foreign residents were brought under Japanese jurisdiction by the revision of the treaties in 1894 there was a separate jail in Yokohama for the offenders of every important nationality attached to the consulate of that nation. Mr. Loomis often arranged for services in the American jail on Sunday mornings, asking any other Americans who were interested to assist him. One Thanksgiving he obtained permission from the consul to invite the prisoners to dinner in his

own home on condition that he himself would come for them and be personally responsible for their due return. One of the three who sat at the table that day was an Italian by birth who spoke eight languages and was a most accomplished thief. From the age of fourteen he had had to shift for himself and had acted upon the principle, "Don't get caught." He had led a roving, vagabond life around the world and served several prison terms before he landed in Yokohama. After a few weeks of knocking about the streets he had, one day at noon, entered the Grand Hotel, taken several room keys from the key-board where they hung, opened the rooms and filled his pockets from the drawers and trunks. Then he relocked the doors, dropped the keys behind a loose brick in the outer wall and escaped. On his arrest he was put into close confinement, but stealthily made, out of the handle of his drinking cup, a duplicate key to the door of his cell. Watching his chance, he asked the warden one day, on some pretext, to enter his cell, overpowered him there, and locked the cell door on him, got himself over the consular wall, down to the harbour and on board a steamer just about to sail for Kobe. The authorities at Kobe, however, were on the lookout for him; he was again arrested and sent back in chains to Yokohama. He was plotting a new way out when he came in contact with Mr. Lord. At first he was cold and indifferent, re-

piciously any friendly advances. Gradually he became convinced of Mr. Loomis's disinterested and genuine desire to befriend him and accepted an offer of books for reading and study. He had a keen, inventive, hungry mind and an especial aptitude for mathematics. When once he had the books, papers and instruments he wanted, he set himself to study, labouring with particular zest and ingenuity over the problem of squaring the circle. His new interests and ambitions gradually changed the man completely. As the close confinement in a dim cell was affecting his eyesight, Mr. Loomis sent an urgent appeal to Washington to have his term shortened, and, on his release, secured his passage to the United States. He called to say good-bye before leaving Japan and, with a break in his voice, said to Mrs. Loomis, "I never before experienced that there were such good people in the world." In America he soon found work in a city studio enlarging photographs.

Mr. Loomis's interest in strangers and his natural turn for observation of flora and fauna led sometimes to unexpected experiences. As he was returning once from a walk over the hills around Yokohama he noticed an unknown foreigner closely examining a small plant growing by the roadside. Botanists were a rare spectacle in those days and Mr. Loomis stepped up and inquired if he had found something new. Glad to meet someone who understood his hobby, the stranger turned and

asked if Mr. Loomis could give him the botanical name of his specimen. Holding the plant in his hand, he fell into step beside him and in the course of the talk that followed volunteered the information that he was an Englishman making his first tour through the East. He proved to be a member of Parliament, Sir Benjamin Stone by name, a veteran traveler and scientist. He was anxious now, he said, to visit some of the unfrequented parts of the country and had engaged a guide for excursions into the interior, but rather hesitated to start off alone in a land where both the language and the customs were entirely new. On the suggestion that Mr. Loomis might accompany him on some of his trips he grew enthusiastic and accepted an invitation to dine the next evening to talk matters over. He came as agreed, prepared to fall in with any plans Mr. Loomis might propose, announcing also that he had met another gentleman at the hotel, Mr. Cadbury, of chocolate fame, who would greatly appreciate an invitation to join them. Two trips were soon arranged, one to the volcano of Bandai San, the scene of a recent, terrific eruption, and one to Vries Island, or Oshima, a volcanic island off the coast of Kamakura.

To this island the trip had to be made in a small, open boat. When the day came and the travelers were ready to embark the boatmen said a storm was threatening and refused to put out. Finally

they were persuaded to start, sculling along under lee of the shore before starting across the open sea. When they had gone some distance the storm broke with heavy thunder and lightning and great waves that threatened to swamp the boat. Carried out of their course, the terrified boatmen struggled long before they were able to land on the farther point of the island. Fortunately a native hotel was not far off, where food and dry clothing were soon procured.

By evening the sky had cleared and the news of the arrival of three foreigners had gone abroad. Little groups came to reconnoiter, others straggled up until a crowd of some three hundred were waiting for a glimpse of the foreigners. The three men inside, realising that the people were not likely to disperse until their curiosity had been satisfied, determined to give them real amusement, and improvised on the spot a series of pantomime pictures, the paper doors of the room serving as an excellent screen, the lamp within throwing the light. The crowd soon caught the spirit of their entertainers, burst into laughter and when, at length, the actors were exhausted, scattered in the best of humour to their homes.

The next morning the travelers were up early and after a Japanese breakfast of heavy bean soup, rice, pickles and tea, set off to explore the island. Along the shore they found great rectangular vats, set in the ground, where the fishermen dumped

their hauls of struggling fish to await the buyers. Ascending towards the steaming crater of the active volcano, they passed the usual country women carrying heavy loads balanced on their heads, gathered sweet, ripe cherries, a treat in a land where the cherry trees are ordinarily cultivated only for their blossoms, then they met a girls' school, the children marching double file led by a teacher. Each child, as she drew near the foreigners, stopped and made a respectful bow. On the summit they explored the crater as far as that was possible, gathering specimens of the blue-gray lava and taking care to avoid the sulphurous fumes that rose from the yawning depths. Sir Benjamin Stone was an expert photographer, and took various photographs of this party, the islanders and the volcano. On his return to England he developed and enlarged them and sent back copies to all the friends he made on the trip.

IX

THE LOOCHOO AND THE GILBERT ISLANDERS

A YEAR after Mr. Loomis's return to Japan he wrote to the Secretary of the American Bible Society—"The Loochoo Islands are attracting more and more attention from the Japanese Government, and seem to offer an important and interesting field. The total population is given in the government reports as 475,000. The control of the Islands has been in the hands of a king, who paid annual tribute to China, and at the same time recognised the supreme authority of Japan, but in 1876 the Japanese Government assumed the entire direction of affairs and the king has removed to Tokyo, where he lives in retirement. Before the Japanese took possession there were no schools and only a small part of the people were taught to read and write the Chinese characters. Now there is a complete educational system with schools of various grades, in which the same course of instruction is given as in other parts of Japan."

A colporteur was sent to Ryukyu, but found very little demand for his Bibles and was recalled. Mr. Loomis next arranged to visit the Islands himself in company with a Baptist missionary from

Kobe, who had already visited there. Sailing from Kagoshima, the southernmost part of Japan, they made the trip by a small steamer in forty-two hours, and went first to Naha, the principal town in the group of islands. The natives, he observed, were somewhat darker in complexion than the Japanese, and comparatively apathetic and lacking in initiative as a result, doubtless, of the damp and enervating climate. The language was closely related to the Japanese. Three Mission Boards had begun work there, by means of Japanese Christians, who were visited and advised occasionally by a foreign missionary from Japan. There were few Christians among the native Islanders. As a race they seemed mentally inactive and indifferent to much beyond their simple physical needs. Buddhist priests were also trying to teach their religion, but finding it hard to wean the people from their primitive form of ancestor worship. The oldest native Christian was selling Bibles, but as few of the people could yet read, had little sale for his books. He was accordingly supporting himself by going about selling medicine. In that way he was able to find out where there might be an opening for a Bible or Testament. After his visit to the Islands, Mr. Loomis felt that the Japanese occupation might ultimately be a means of uplifting and educating the people, but that for a time, at least, English or American missionaries were needed to carry on the most effective relig-

ious work until native Christian leaders had been developed and trained.

A stir was made in the Yokohama community when five men from the Gilbert Islands, in the Southern Pacific, were brought into harbour one January day. They had been picked up adrift in an open boat six hundred miles from home. Seven had died before the rescue, and the survivors were on the verge of starvation. In their boat, with a few simple belongings, was a copy of the New Testament. When the five were hoisted on board the steamer, the leader knelt down on deck apparently to give thanks for their deliverance. Whiskey was offered them as a restorative, but they refused it, while one said in halting English, "Me missionary." Mr. Loomis saw that they were comfortably lodged and warmly clothed, and looked after them until an opportunity came to send them home on a sailing vessel.

X

THINGS KOREAN

AFFAIRS of momentous import were in the meantime taking place in Korea, the Hermit Nation. After two thousand years of ignorance of the Western world she had been rudely assaulted by strange forces, both within and without. For centuries she had held the place of buffer state between China and Japan, and had suffered cruel devastation from Hideyoshi's invasion in the sixteenth century. Since that time she had been accustomed to send an embassy to Japan bearing rich gifts to felicitate each new shogun at his accession. When, however, the shogun had laid down his power, in 1868, and the Emperor had inaugurated the new regime, the Korean Court had plucked up spirit to send a haughty message, calling Japan to account for betraying the cause of oriental civilization. Some Japanese had wished then to take up arms and avenge this insult, but the peace party had temporarily prevailed, since Japan was obviously too involved in change to undertake a foreign war. But when, in 1875, a Korean fort had furnished fresh provocation by firing upon a Japanese vessel, the Japanese Government had immediately dis-

patched a squadron of its new warships to intimidate its neighbour, and had forced her then and there to sign a treaty of amity and commerce, opening certain ports to foreign trade. Such was the situation when Mr. Loomis's interest in Korea was first aroused.

In July, 1881, two months after his return to Yokohama from California, an embassy from Korea visited Japan. The members, wearing their stiff, black horse-hair hats and official robes of white silk, attracted much attention as they passed through the streets, the leader, Pak Yan Hio, borne in a chair by coolies. He was a prominent official of the Korean Court, and had married a daughter of the former king. In his suite was a man who had been sent to Japan to study improved methods of agriculture, and who was now referred to Mr. Tsuda, a recognised Japanese authority upon the subject. He called upon Mr. Tsuda and noticed in the room where they met a scroll bearing a long Chinese inscription, which excited his interest. Mr. Tsuda was a Christian, and the writing proved to be, in Chinese text, the Sermon on the Mount. Mr. Tsuda offered to present the Korean with the scroll, but he refused it, saying that Christianity was prohibited in Korea and that if such a scroll were found in his possession he would surely lose his head.

Nevertheless, so deep an impression was made upon the man by what he had read that on his

return to Korea he confided an account of it to a friend. This friend was Ree Chu Tei, a scholar and annalist at the King's court, who stood high in the Queen's regard for having saved her life some years before by carrying her on his back one winter's night, across the frozen country to save her from a murderous conspiracy. For patriotic reasons he had always been bitterly opposed to Christianity as to any other foreign religion, but his friend's story awakened his curiosity, and he was glad when a request came from the Japanese Government for a man to teach the Korean language in the Imperial University in Tokyo, and took steps to secure the appointment. He had resolved to investigate for himself the ideas and civilisations of other lands.

On his arrival in Tokyo, Ree Chu Tei went also to see Mr. Tsuda, and through him learned something of the nature of Christianity and procured a Chinese Bible. For further study and direction he was sent to the Rev. George William Knox and to a Japanese minister, Mr. Yasukawa. His own reputation as a scholar and the zeal with which he carried on his search for truth made him much talked about. Before long Mr. Loomis heard of him, hunted him up and arranged that he should spend a part of his time in making a translation of the Scriptures from the Japanese into his own tongue. To this work he soon began to give all his spare hours and energy. In 1883 he had

finished a version of the Gospel of Mark, which was published by the Bible Society, and was devoting himself entirely to further translation. As yet there were no missionaries in Korea, but Mr. Loomis hoped that through Ree Chu Tei's efforts the first draft at least, of a Korean Testament might be ready for use when they did come.

A younger brother of Ree Chu Tei wished to visit Japan and, hearing that he was out of funds, came over with one thousand yen. Dismayed to find Ree Chu Tei no longer studying commerce or agriculture, he urged him to return. "I do not want the money," said Ree Chu Tei, "and I cannot return, for I have found something that is better for our people than railroads or telegraphs or steamboats." The brother did not stay longer in Japan, but he called on Mr. Loomis before he left and invited him to visit him in Korea.

Unfortunately, however, for the progress of the Korean Bible, Ree Chu Tei was an imprudent patriot and politician and shortly after his brother's visit became concerned in a plot of the Japanese to reestablish, for their own ends, the Liberal Party in Korea. His attention was more and more distracted from study and translation, and in May, 1886, he finally returned to his own country, only to be seized by the Conservatives in power and cut to pieces as a warning to all who should venture to oppose them in the future.

Another intelligent and ambitious young official

in Korea during these years was Kim Ok Kun, who was more successful in gaining the personal favour and protection of the king, and at the head of a small band of youthful patriots proceeded to draw up the following programme of reform:

I. The abolition of the office of Royal Attendants.

These attendants were nominally the personal servants of the king and court officials, and numbered from two to three thousand. They were actually possessed of great power, as all petitions from the people to the king, or edicts from the king to his officials, passed through their hands.

II. The organization of a systematic police system.

III. The enfranchisement of the common people, and the basing of office upon merit.

IV. Alterations in the mode of taxation to remove injustices and encourage rather than penalize enterprise.

V. The abolition of the ancient guilds that oppressed and terrorized the people.

VI. Discontinuance of the annual tribute to China.

To these articles were added in later years others providing for the elevation of the position of women, a system of popular education and the opening of the country to missionaries.

In 1882 Kim Ok Kun, himself visited Japan, and on his return recommended to the king the

establishment of a coinage and postal system like that in Japan and the selection of thirty promising Korean boys to be sent abroad for a foreign education. Having won the king's approval for these measures he came back to Japan the following year to print the stamps, buy silver for the new coinage and place the boys in school. He put them under Mr. Yukichi Fukuzawa, a leading educationalist in Tokyo, but administered one warning that if any of them became Christians he himself would never dare to return to Korea and would be obliged to commit suicide. Two of them, however, did in a short while hear missionary teaching, became Christians, and, of their own accord, left Mr. Fukuzawa to enter the Presbyterian Mission School in Tsukiji. Kim Ok Kun was at first much annoyed, but eventually observed the high character of these two boys and their serious attitude toward their work. When Mr. Loomis met him, shortly afterward, and invited him to dinner, he readily accepted the invitation, took home a copy of the Chinese Bible and Evidences of Christianity and set himself earnestly to study the new religion. As his interest deepened he gave a dinner for Mr. Loomis, Mr. Knox and two other friends, at which the chief topic of conversation was Christianity. When one of the guests remarked that in five years Korea would undoubtedly be open to the Gospel, Kim Ok Kun replied, "I will open the door in two or three years."

Kim Ok Kun never declared himself a Christian, but on returning to Korea he was influential in the opening of the country to missionaries in 1884 and helped them to secure the valuable piece of land in the heart of the crowded, capital city, Seoul, which for many years was the site of the house of Dr. and Mrs. Horace G. Underwood.

Among his other enterprises he established the Post Office Department with headquarters in a substantial, new building put up in foreign style. On the completion of this building a ceremonial dinner was given at which the American Minister, the progressive Mayor of Seoul, Ming Yong Ik, who had once served as Minister to Washington, and other distinguished guests were present. During the dinner an alarm of fire was heard from the streets and Ming Yong Ik, as Mayor of the city, went out to ascertain its location and extent. In a few moments he came staggering back bleeding from five sword cuts. A mob in sympathy with the Conservatives had gathered outside and raised a false alarm in order to draw out the Liberal leaders. Dr. Horace N. Allen, an American medical missionary just arrived, was staying at the Legation as guest of the American Minister until he should find a house to live in. He was promptly summoned, sewed up the man's arteries and saved his life. Ming Yong Ik was a nephew of the queen and his rapid recovery made a deep impression at court. In consequence of it Dr. Allen was

appointed Court Physician. His position helped to put all the missionaries in a favourable light, and in time made it possible to open a mission hospital in Seoul.

In punishment for the attempted assassination of Ming Yong Ik, the king now ordered six leaders of the Conservative Party put to death, and called a Japanese guard to the palace to protect the Liberals. But a body of Chinese soldiers in the pay of the Conservatives, far outnumbering the Japanese troops, arrived the next morning and drove them out. The king was intimidated and the Liberals helpless. Kim Ok Kun and his companions fled for their lives with the retreating Japanese. Disguised as Japanese and stowed away in the hold of a small coasting vessel, they reached Japan and came directly to Mr. Loomis at the Bible House in Yokohama, who helped them find quiet living quarters on the Bluff. After waiting a while there and learning that their enemies were in complete possession of Korea, three of these men, Pok Yong Hio, the leader of the embassy to Japan in 1881, Soh Quam Pom and Soh Jai Pil, went on to the United States, with letters of introduction from Mr. Loomis and made arrangements to study in the East.

Soh Jai Pil was a gifted man of good family, who took advantage of his opportunity to get an education in the best American institutions. He then received a position in the Smithsonian Insti-

tution in Washington, and at the same time took a medical course by attending evening classes. He was finally persuaded to return to Korea, where he was appointed Court Adviser, and after the Japan-China War was elected President of the Independence Club, which was organised soon after. An ardent reformer, he published two newspapers, one in English and one in Korean. His articles exposing many of the evils of the day roused the hostility of the officials and he was forced to leave the country. He accordingly returned to the United States and settled in Philadelphia. Here, as Philip Jaisohn, he became editor of a magazine called Korean Independence, and by both voice and pen sought to oppose the Japanese occupation and prepare his people for self-government. Mr. Loomis looked him up when he was passing through Philadelphia in 1915, and was interested in discussing with him recent developments in the Far East.

Pok Yong Hio grew restless in America and, after a short absence, returned to Japan, hoping it would now be possible to steal back to Korea, but finding that his life would still be in danger, he remained in Yokohama for two years longer. He had indeed no home left in Korea, for his mother and sister had been murdered at the time of his escape and his wife, in terror and despair, had laid her baby girl at a friend's door and drowned herself in the river. Mr. Loomis did his utmost to

befriend him, had him often at his house and lent him books to while away the time. When at last he dared to reappear in Korea he sent back the following letter :

“DEAR REV. HENRY LOOMIS:

“I have spent thirteen years in Japan. That I was safe during all this time is greatly due to your kind protection, and I have no words to express my thanks.

“But recently I have been called back to my country and his Majesty, the Emperor, has graciously forgiven my offence and restored me to my former rank. I have outlived a thousand deaths, and now thank my Lord for this with tears.”

On his restoration he was appointed to the important offices of Mayor of Seoul and Minister of Home Affairs. His opposition, however, to Russian influence and his independent administration made new enemies, and he was eventually obliged to retire once more to Japan for safety. When the Japanese assumed control of Korean affairs he went back to a life of retirement in Seoul.

Kim Ok Kun stayed on in Japan, when his associates left for America, but was presently forced to take further refuge from his enemies in the remote Bonin Islands. By secret channels of communication he kept in touch with the suppressed Reform Movement in Korea and persisted in his effort to undermine and overthrow the cor-

rupt officials who were in turn the tools of Russia, China and Japan. A young Korean who visited him pretended to espouse his cause and finally prevailed upon him to go down to Shanghai, where he was shot by an unknown assassin as he stepped upon the dock. His body was taken up by the Japanese and held on board a transport for the return to Japan, but was wrested from them by Chinese troops, put on board a Chinese man-of-war, carried to Korea and delivered up to his enemies of the Conservative Party. They cut off the head, hands and feet and exposed the naked trunk in the Capital beneath an inscription reading, "The great traitor, Kim Ok Kun."

Such high-handed conduct on the part of the Chinese and Conservative Koreans enraged the Japanese, and was perhaps a contributing cause of the Chino-Japanese War. At any rate, soon after these events a transport laden with Chinese troops, en route to Korea, was attacked and sunk by Admiral Togo, and a Japanese army was landed and pushed through Korea as far as Port Arthur to drive out all Chinese forces. China herself was obliged to accept humiliating terms of peace that ended once for all her influence in Korea.

In 1883 Mr. Loomis was appointed agent of the Bible Society for Korea as well as for Japan, and had charge of the work in both fields until 1904, when the combined responsibility became too

great for one man to carry. In December, 1895, he was in Korea at the time of the assassination of the queen. Her life had already been twice threatened and, as we have said, Ree Chu Tei's influence at court had been largely due to the fact that he had foiled one of the dangerous plots against her. She was a strong-willed, clever woman, with much power over her weak-minded husband, but she had not used her power consistently for the improvement of the kingdom, nor had she supported steadily any one party or policy. She was thought to show an indiscriminate partiality for foreigners, and also for her own family and personal favourites. As a result she came to be hated by the people of both parties, who saw in her an obstacle in the way of their own access to the king, and blamed her for the abject poverty of the country and the general vacillating misrule. She was hunted down and murdered one night in the palace by a band of Japanese soldiers, in league with Korean conspirators.

The king was panic-stricken, in fear every moment that his own life would be taken. Officially he countenanced the successful conspirators and signed obediently the edicts which they brought him, but the only persons whom he trusted were the staff of the Russian Legation, whom he knew to be anti-Japanese, and the missionaries. For some seven weeks two foreigners were asked to sleep each night in palace precincts, within call

in case of sudden danger. Mr. Loomis, in company with Rev. George Heber-Jones, went up one night to do this service. They were received by the king's older brother, the acting chamberlain, and solemnly presented to the king and the crown prince. They then spent the night keeping watch in the royal library, adjoining the king's bed-chamber. In another room near by slept the king's father, the former regent, who was more hardened to bloodshed, having murdered, in his day, unoffending French priests and six thousand Catholic Christians to "preserve the peace." The unhappy king lived in dread of him and his older brother, the chamberlain, as well as of the conspirators. That night at the palace passed uneventfully, but had its importance, since it led to the king's choice of Mr. Loomis as one to undertake the responsibility of the education of Prince Wewha, his second son. Mr. Loomis first met the prince in the house of the Presbyterian missionary, Dr. Underwood, whose wife was physician to the queen. The prince was at the moment in disgrace with his father, and had fled from the palace with one attendant and taken refuge with Dr. Underwood. Some time after the queen's assassination he appeared in Japan with instructions from his father to ask Mr. Loomis to assist him to go to America. As the crown prince was regarded as feeble-minded, Mr. Loomis felt it to be of the greatest importance that the next heir to the throne should receive the best

possible education in the most wholesome environment. He wrote straightway to Dr. Ellinwood, of the Presbyterian Board, who engaged a place for the prince in an excellent boys' school in New Jersey. But when the ship on which his passage had been taken was ready to sail, the prince suddenly refused to go on board, and the ship sailed without him. Mr. Loomis patiently reasoned with him until he promised to comply another time and then again made arrangements for his voyage. Again, at the last moment, he refused to go. The king had to be informed of his son's obstinacy. He requested Dr. Underwood to go over to Japan, to confer with the Japanese authorities there and to see that his son started. The prince sailed at last for the United States, but instead of reporting at the school, according to the plan that had been made for him, went to the Waldorf-Astoria Hotel in New York and proceeded to enjoy himself. Soon his funds were exhausted, and he sent to the Korean Embassy in Washington for more. The king was again informed of his conduct, and in anger refused for a time to allow him anything further. At length the prince reluctantly entered a college in Virginia, but within two years threw up the whole undertaking and came back to Japan. He did not, however, dare to return to his own country until the Japanese took control of the situation. Had he been a young man who could have made more of his opportunities he might

possibly have saved his country from the foreign domination.

Mr. Loomis befriended another young Korean, whom the retired regent, the so-called Tai Won Kun, had once chosen for the throne in place of the king, though his own son. This plot being discovered, the young man fled to Japan to save his life. There he came to Mr. Loomis for help and advice, and read with eagerness the Christian books and papers he lent him.

Mr. Loomis was one of those who hoped that when the Japanese finally took Korea, gave it a stable government, set about developing the natural resources of the country, establishing courts, banks and public schools there would follow a better time of peace and progress. He was deeply disappointed when the harshness and violence of some of the Japanese measures and the resentment of the people at the loss of their independence and the ruthless coercion to which they were subjected stirred up resistance to the invaders. Popular demonstrations were held all over the country with wild shouts of "Mansei" ("Long live Korea"). Then followed a period of military rule, when rebellious villages were burned, the jails were filled with political offenders and the nation was forced to submission. The Japanese justified themselves by the conviction that their own national safety was imperiled as long as the Koreans were alternately the tools of China or Russia and insisted

that their action was a necessary measure of self-defence. In this hard situation Mr. Loomis maintained, as he always did, that it was the duty of Christians to respect the law of the land in which they lived. He was with the missionaries, who patiently tried to bring about a better understanding and mutual concessions, while they looked for dawn of a brighter day for poor Korea, fallen in ignorance and weakness before a foreign power. The substitution, in 1920, of a civil for the military jurisdiction, removed many causes of irritation and was a welcome sign of Japanese consciousness that more justice must be done in Korea.

The ablest colporteur whom Mr. Loomis put to work in Korea was undoubtedly the young Russian Jew, who came to be known as the Rev. Alexander A. Pieters. This young Jew Mr. Loomis met in 1895, at Nagasaki, at the house of the Rev. Albertus Pieters, a missionary. The young man had left his home in Russia some years before to escape the restrictions there put upon his race, made his way through Siberia as a workman on the railway, and then as a seaman on a coast steamer to Japan. He had set America before him as his destination. In Nagasaki he had stumbled upon a missionary meeting that had set him to studying the New Testament, had been convinced by Mr. Pieters that Christ was the long-expected Messiah of the Jews, received baptism

and taken the surname of his godfather. His acceptance of Christ changed his outlook on the future and, while still in uncertainty as to what he should do, he met Mr. Loomis, who persuaded him to take up the work of Bible distribution in Korea. For three years he traveled, on a shaggy Korean pony, the length and breadth of the land, with a load of Christian literature fastened to his saddle, penetrating regions far inland, where no foreigner had ever been seen. He was a man of powerful physique, and an extraordinary knack at acquiring languages and dialects. He soon came to be regarded by the missionaries in Korea as one of their best authorities on the Korean tongue. As a Jew he had learned to read the Hebrew sacred books, and as a university student in Russia he had received a thorough training in Greek. Before he had been two years in Korea the missions were demanding that he be relieved from his colporteur duty to help in translating the Psalms and other portions of the Old Testament.

When the British and Foreign Bible Society assumed charge of Bible distribution in Korea and the American Bible Society severed its connection with the work there, Mr. Pieters went to Chicago, took a theological course and returned to Korea as a regular missionary of the Presbyterian Board. He never forgot his indebtedness to Mr. Loomis, and later wrote of him: "Three years after I entered the service of the American Bible Society it

became necessary for them to give up their work in Korea, and then my business relations with Mr. Loomis ceased. But for twenty-two years since we have kept in touch with each other, and his sympathetic letters, as well as his whole saintly character, have been a great help in my spiritual life."

In 1897, while Mr. Pieters was serving as colporteur in Korea, he was dismayed by the unexpected appearance at his room in Seoul, of a cousin from Russia, a young Jewish girl, who, restive at home, as he had been, had decided to emancipate herself by following him. She was perfectly naïve, inexperienced and quite confident that she had only to join him to lead a free and independent life as he was doing. He took her to a missionary and tried in vain to find employment for her in Korea, whereby she could support herself. When that proved impossible he sent her to Yokohama to Mr. Loomis. For several months she was in his home while Mrs. Loomis taught her English, trained her in Western ways and arranged for her to meet helpful friends. She was a generous, warm-hearted girl and Mrs. Loomis finally advised her to take up nursing. Arrangements were made for her to study in San Francisco, letters were given her to friends and funds provided for the journey. She threw herself whole-heartedly into the profession, took the full course of training and carried into her service the Christian spirit she had caught in the home in Yokohama.

Even after the Bible Society severed its connection with Korea, Mr. Loomis preserved his lively interest in all that concerned the country. A friend who kept him posted in things Korean was Dr. James S. Gale, one of the Seoul missionaries. Mr. Loomis read and reread his books on Korean life for their graphic descriptions and lively humour and took in them a never-failing delight.

XI

CHINESE AND JAPANESE

MR. LOOMIS'S outlook was never confined by national lines. His attention was called to the Chinese community in Yokohama by a Miss White, of Connecticut, who happened to cross the Pacific on the same boat that he took in 1881. She had started originally on a trip around the world, but she became so much interested in the missionaries and the opportunities for Christian work in Japan that she spent two years there, and in the spring of 1883 stayed for some weeks with Mrs. Loomis in Yokohama. While there she went one day on an errand into a Chinese shop, fell into a conversation with its proprietor and learned that in the Chinese community of several thousand souls there were a few Christian families. With an initial attendance of fifteen, she started a Sunday School in a room in the Chinese quarter. The teaching was laboriously carried on through an interpreter, for few of the pupils understood English.

After Miss White's departure Mr. Loomis acted for years as sponsor for the school, and the little church that grew out of it. He found teachers for classes, examined and received candidates for

baptism, and officiated at weddings and funerals. He contributed to and was always present at their Christmas festivities. One year the Chinese Christians rented the Guild Hall, made eager and industrious preparation, and before a throng of spectators acted out, with great solemnity, an imaginative Chinese version of the parable of the good Samaritan. The concluding scene was formed by the Samaritan, the wounded traveler and the stalwart thief taking hands upon the stage, singing "Jesus is tenderly calling today." Besides the entertainments given by the Chinese a party at the Loomis home, to which they were all invited, became an annual event. Young and old would gather on the lawn for a game of ball, then come in for music, tea and cake with a final chat in the quiet, pleasant rooms, away from the din of their own quarters in the city below.

Both Mr. and Mrs. Loomis wrote urgent letters to Boards at home and to missions in China that may have helped toward bringing the workers who now give their entire attention to teaching and serving this community and the church and Christian school that have sprung up there. The latest comer, Rev. O. St. M. Forester, understands Chinese and was formerly a missionary in China.

Some years later Mr. Loomis's notice was attracted to a brilliant Chinese girl who had been admitted to a Japanese mission school in Yokohama. Her father had been "Tautai," or Mayor,

of Shanghai, but had endangered his life by writing an article in which he criticised sharply the Peking government and strongly advocated a general policy of reform. Only through the intervention of foreign officials had he been saved to escape to Hong Kong. His promising daughter he had sent to Japan for a Christian education. She was so pleased at the opportunities and freedom that she found that she soon wrote for her younger sister and several girl friends from Shanghai to join her. She also sent back articles to Chinese papers in which she advocated women's rights and other advanced ideas. These eleven Chinese girls were invited to the Loomis home and enjoyed themselves. It was a great disappointment when the mission in charge of the school decided that Japanese students had first right to the limited accommodations in the dormitory and that Chinese boarders must of necessity be excluded.

The Chino-Japanese War, which broke out in July, 1894, as a result of the struggle of the government to control Korea, brought Mr. Loomis into unexpected contact with various prominent persons on both sides. At first he feared that his own work would be brought to a standstill, and in September he wrote: "The war is now the chief topic of conversation and interest. Men are being hurried to the front as fast as possible and communication is more or less hindered. Prices have begun to advance on account of the draft, and war

will make an additional increase. One man, whom I had just engaged as colporteur, left yesterday to join the army. Three officers, who are members of a church in Tokyo, left their homes, not expecting to return. As long as the present excited state of mind continues, it is inevitable that all religious work will suffer." But he soon found that the war presented its own new and undreamed-of opportunities.

When, after the two fierce encounters of September 16th and 17th, the Chinese prisoners began to arrive in Japan in large numbers, Mr. Loomis called at the War Department in Tokyo and asked permission to visit the men. He was courteously received, furnished a list of the different locations where prisoners were kept, and provided with introductions to the officers in charge. He began his visits to the prison hospitals in November and wrote soon afterward: "At three different places I was permitted to visit the hospitals containing the Chinese sick and wounded, who had been captured in battle or had fallen into Japanese hands. While the Japanese, under similar circumstances, would have been beheaded, and perhaps tortured, these men were in every case treated just as the Japanese treat their own soldiers. They have every needed comfort and the best medical care. Happy and contented, they are in a state of mind that makes them accessible and the Chino-Japanese Testaments, of which we fortunately had some

copies, were gladly and gratefully received. Only a few of the men could read, but they promised to teach the others what they learned. The prisoners come from widely separated parts of China, and it is certain that they will return to their own land with very different ideas of the people whom they have hitherto called barbarians.

“There were between seventeen and eighteen hundred patients in Hiroshima alone, and it was reported that twelve hundred more were expected. There are eighteen Christian nurses, and they have been assigned to the wards where are the most difficult cases and the greatest amount of work.

“There are not less than twenty thousand Japanese in and around Hiroshima, waiting for orders to be sent to the seat of war. Among them are a considerable number of Christians. No one can see the hundreds and thousands walking the streets, standing on guard or at drill, without being impressed with the fact that they are a superior body of men. During three days and four nights in and about the city I did not see a single case of drunkenness nor disorder. They go forth not for the mere sake of military conquest and glory, but to advance the cause of civilization. That one purpose seems to pervade all minds and make them ready and willing to die, if need be, that their country may succeed.”

In January, 1895, Mr. Loomis made application for permission to distribute Scriptures among the

eighteen thousand soldiers of the Imperial Guard. Not only was this request also granted, but an appointment was made for him to see, at the palace, Prince Komatsu, the Commander-in-Chief and cousin of the Emperor. He was presented to the prince by Colonel Sameshima, Commander of the Guard, who said to him: "Our command consists of the picked men from all parts of the country. They are the personal attendants and guard of our Emperor. It is their ambition and duty to be a pattern for the whole of the army, and whatever is good they desire to have."

For weeks Mr. Loomis was busy distributing Gospels and Testaments among the Japanese soldiers in Tokyo. In the barracks and hospitals of the city, he gave out ten thousand Gospels and one hundred and fifty Testaments. In some divisions the officers refused to accept better books than were provided for the men. On one occasion the commander of the Commissary Guard gathered his men in a semicircle and, with officers on either side, invited Mr. Loomis to address them. He told them simply of the work of the American Bible Society, his own object in distributing these books, as well as of his personal sympathy with them because of his past experience as a soldier and an officer. When he had finished the commander and his staff thanked him and expressed their hearty appreciation.

At the War Department he was once cordially

received by General Kodama, who said that he would be glad to furnish a permit for him, or anyone he might name, to visit all the garrisons; or that he would himself assume charge of the books and see that they were distributed to the army through military channels. General Kodama also told him that there would be no objection to Christian services for the men. In fact four Japanese chaplains had already been sent to the front to serve the Christian soldiers.

In February Mr. Loomis was invited to an interview with Count Ito, then Prime Minister. The conversation was brief and formal, but Mr. Loomis presented the count with a copy of the New Testament and learned that he would favour the presentation of a Japanese Bible to the Emperor. Though to Ito, and other high officials, a tolerant reception of the Bible might merely be part of a systematic public campaign to win Western public opinion on the Japanese side in the war, and might not indicate any personal interest in Christianity, the fact remained that for the first time the young manhood of the country was offered the Bible with the clear sanction of their own government.

Armed with a letter of introduction from the Vice-Minister of the Navy, Mr. Loomis, in company with Dr. Verbeck, visited the great naval station at Yokosuka. They were met at the station by a Christian surgeon, especially interested

in the seamen. At headquarters Admiral Inouye and his chief-of-staff, also a Christian, received them with cordial expressions of good-will, and then invited them to speak to the assembled officers and men. At the Sendai barracks Mr. Loomis received the same hospitable treatment.

The following letter, received from a member of the Imperial Guards, suggests an idea of the impression produced upon the men:

“DEAR MR. LOOMIS:

“Although I have not seen you, I am very glad to have this happy chance of writing to you.

“The Gospels, which you graciously gave, were certainly distributed to us. Since I believed in the Bible as spiritual food it has never been separated from me. Suddenly, this glorious food is publicly given by the hands of our officers, so that now the forbidding to have the Bible has disappeared.

“This happy fortune is of course given by the infinite love of God. At the same time your love caused the Japanese army publicly to introduce Christianity. Very many thanks for your efforts on our behalf.

“Yours respectfully,

“O. S. IMPERIAL GUARDS,

“2D DIVISION INFANTRY.”

To Mr. Loomis the war brought still another opportunity, establishing for him a connection with a man destined to play an important part in China's later development. When visiting the prisoners in Hiroshima he and a missionary called

upon four Chinese officers, whom they found housed in a Buddhist temple. At their entrance one of these officers came forward and asked in English if they were Americans. On hearing that they were, he exclaimed, "Let me shake hands. I feel almost as though I were an American. I spent nine years in the United States, and I look upon all people from that country as my especial friends." He then introduced the missionaries to his three companions, and they enjoyed a friendly talk. The officers seemed pleased enough to receive copies of the Testament, remarking, "We have plenty of time now and can read these books carefully." They spoke of the kindness of the Japanese officers who came to call, and of the guards, who treated them as friends rather than foes.

The man who thus made himself spokesman of this little group had, it transpired, received his early education in a school in New England and later thorough military training in China. He was in command of the Chinese torpedo fleet at Weihai-wei at the time of the Japanese blockade, and had attempted to force his way out by ramming one of the Japanese men-of-war. Failing in this, he had run his own vessel aground and, with his men, attempted to swim ashore. He was rescued from the icy water by an enemy, who asked him what he would do if released. On his answer, "I will go back and fight you again," he was retained as a prisoner and brought to Hiroshima.

Mr. Loomis was so strongly attracted to this captain that after leaving Hiroshima he wrote and sent him reading matter. Six weeks later he heard that he had been transferred to Osaka. When an opportunity came he visited him there and was struck by the subdued air of anxiety and dread that had taken the place of his former cheery spirits. It took little inquiry to discover his trouble. An English friend had written him from China warning him that he had been charged at Peking with being a traitor and that if he returned to China he would undoubtedly be beheaded. His only chance for life was to secure his release from prison in Japan. One of his American friends who happened to be in Japan at the time went with Mr. Loomis to call at the War Office. They were told that by the terms of the peace treaty just signed all prisoners held in Japan were to be returned to China. However, Mr. Loomis contrived to interest a War Office official in the peculiar case, who promised to do what he could.

A long and anxious delay followed, but a few days before the Chinese prisoners were to be put aboard ship, a Japanese clergyman came with a message from the authorities to say that as a special favour the captain would be released in Japan on condition that Mr. Loomis would be responsible for him. In a few days more he was at Mr. Loomis's home, and for two months remained a guest there, while futile attempts were being

made to get him to America. He finally decided to go instead to Hongkong, where he would be under British protection. Here, however, he was restless at the thought of the danger that lurked for him outside the city limits, so embarked for Formosa and found temporary employment with the Japanese Commissariat. When, in 1896, the house where he had found safety in Yokohama was destroyed by fire, he wrote the following letter:

“Anping, March 31st, 1896.

“DEAR MR. AND MRS. LOOMIS:

“You know not how it grieved me to hear of the destruction of your house by fire. The pleasant memory of the past, the hospitable roof, the welcome bed, the easy chair, the morning hymn, the evening prayer, the smiling faces and Christian love that tone down and give unity and harmony to the whole picture of a model home, are all centered in that spot called 223 Bluff. Though it is wiped away from the face of the earth my memory still retains that picture; and every time I revert to it, gratitude warms up the colours of the whole scene and gives it a glow that brightens with the advance of time. That spot to me is almost sacred and as I look back, its very thought gives an inspiration like the Jews turning their faces toward Jerusalem. Indeed the very gate posts have been door posts of Passover, where God recovered me with His strong arm.

“I am indeed sorry that your religious books went with the fire, for I would like to have them saved at any cost; and next to them I would save

the butterflies, for they do show forth the power and glory of God in His handiworks. Indeed what artist can paint the delicacy and the rich hues of their wings, or what poet can pen to the imagination the poetic life of a butterfly, fluttering the live-long day among the flowers and shrubs, drawing sweets from every blossom, and perfume from every bud? Their life is spent in the gayest seasons; and they have no knowledge of the nipping frost.

“What faith, what trust, what beauty and poetry your collection of butterflies can teach to one who has eyes to see and ears to hear. * * * I highly honour the mind that knows how to draw useful knowledge and inspiring thoughts from such innocent and pretty creatures. Hence I say, next to your books,—the silent voices of the past,—the butterflies, mute, but eloquent friends, should have been rescued.”

After two years in Formosa, changes having occurred in the situation in China, the captain felt it safe to return there, and on his reappearance was urged to accept a position under the Chinese Government. This he refused to do until Yuan Shih Kai came into power. Since then he has had various responsible positions at Peking, and has exerted a constructive and progressive influence upon the new republic.

In 1913, after holding office for some years, he invited Mr. and Mrs. Loomis to visit him in Peking. Mr. Loomis was then retired from active work and just recovering from a serious illness.

The journey seemed an arduous undertaking, but he longed to see his "son" again, and with his wife's help decided to make the effort. On their arrival they found that every possible comfort and convenience had been provided for them, and their time was filled with delightful excursions, to Peking shops and markets, the Forbidden City, the Empress Dowager's Summer Palace, the Temple and Altar of Heaven, and the great Thibetan Llama Temple. One day distinguished guests were invited to meet them at a Chinese feast. They were also offered an audience with the President, Yuan Shih Kai himself, but Mr. Loomis felt that as the season was one of official stress and uncertainty it would be an imposition to accept it.

They returned to Japan by way of Korea, where, in Seoul, they visited their good missionary friends, Dr. and Mrs. Gale; were entertained by Judge Watanabe, Chief Justice of the law courts of Korea and President of the Korean Y. M. C. A.; and received a gift and message from the old leader of the Korean Liberals, Prince Pok Yung Hio, whom they had known years earlier in Japan. Among others who saw them off at the Seoul railroad station was Consul Kodama, Director of the Bureau of General Affairs, a son of that General Kodama who had granted Mr. Loomis special privileges for his work during the Chino-Japanese War.

After the Japanese-Russian War, or between the

years of 1905 and 1910, large numbers of Chinese students were sent to Japan. Mr. Loomis recognised this as an extraordinary opportunity to reach and help China. In 1908 he wrote, "In conversation with the Chinese Minister a few days ago I was told that the Chinese Government is still supporting two thousand five hundred students here, and that there were no indications that the number would be decreased in the near future. In addition to the Government students there are about the same number studying at private expense. These men are alert, clever, enthusiastic, open-minded and susceptible to any influence, whether good or bad. If we remember that every province in China is represented by these students, that they belong to the most influential families, and that they will return to be leaders in their respective localities, it will be evident that to influence these men will be to reach a large constituency in China. About one-half of the students in Tokyo are chosen by competitive examinations. Some are sent by city or village guilds. Others are supported by parents, relatives or friends. Each one is selected on account of ability or social influence. Surrounded as these young men are by new and trying conditions they are especially open to the reception of such assistance as the Y. M. C. A. is able to give. I congratulate the societies represented in this work on having such capable men to devote themselves to it. Their efforts have met

most hearty sympathy and approval." A Y. M. C. A. Hall for the special use of Chinese students was finally erected in Tokyo, and a thousand or more were present at the dedicatory meeting. The young American secretaries, who had this work in charge, often came to Mr. Loomis to get the benefit of his experience and advice.

During this same period able Japanese were often employed in China as teachers and advisers, and Mr. Loomis urged, both in public and private, the supreme importance of selecting men with unselfish or Christian aims to fill these posts. To the end of his life he deplored the fact that more was not done by Christian forces to determine the use that Japan made of her strategic position in the Far East.

When, in 1911, China became a republic, the Chinese students in Japan, filled with sanguine, revolutionary ideas, many of them eager to enlist under Sun Yat Sen, hastened back to China. Mr. Loomis followed the career of the first president with profound interest, hoping that he might prove to be the leader that China needed in her crisis. He was in communication with him on his visits to Japan, but concluded at last that his plans were too visionary ever to succeed. He thought, on the other hand, Yuan Shih Kai might be justified in some of his high-handed measures by the weakness of the support which his reforms received from the men who had been called to office in Peking.

Through the years of apparent chaos he preserved his faith in the men who had been abroad or had received a Christian training in their own land, confident that in time they would bring their country safely through.

XII

RUSSIANS AND JAPANESE

RUSSIAN aggression in Manchuria and North China, regions in which Japan also considered that she had an interest, led to the terrific struggle between the two nations, which lasted from February, 1904, to the American intervention in June, 1905. Remembering the exceptional opportunities that the China-Japan War had presented for reaching men in great masses with the Christian message, Mr. Loomis, as soon as war was declared, called upon Prince Katsura, the Prime Minister, and received an assurance that the same privileges would be extended to the American Bible Society as had been done before. He himself was given free access to the barracks, the military hospitals and the prison camps.

Great preparations were made early by the Japanese for the reception of the Russian prisoners. Orders were given to construct beds for all officers and the obedient workmen, who had heard that Russians were far taller than Japanese, produced a consignment of cots nine feet long and two feet wide. Comfortable and sanitary quarters were contrived in temples near Tokyo, Nagoya and Osaka, and school children in the neighbourhood

were instructed by the authorities not to offer any insult or indignity to the prisoners.

When Mr. Loomis began his visits he met some of the brilliant and able men who had fought in defence of Port Arthur and 203 Metre Hill. Among them were the admiral in command of the Russian fleet at Port Arthur, and the general appointed by the Czar to have charge of the fortress. The latter had been relieved of command before the final struggle by General Stössel, who was his superior in rank, but in spite of his subordinate position had stoutly opposed the surrender. Mr. Loomis's sympathetic interest in all of them made him a welcome visitor, and he tried with pictures and games to relieve the monotony of their confinement.

Wounded prisoners were placed in a Red Cross Hospital, where all patients had mattresses on the floor, with pillows, clean linen and soft blankets. Most of them, of course, understood neither English nor Japanese, so it was only through music or pictures that missionaries or Japanese workers could show their sympathy. Buddhist priests often visited the hospital wards to talk with their own Japanese, or anyone who could understand them, but their teaching that suffering comes often as a punishment for sins committed in a previous incarnation, and that from such suffering even Buddha is powerless to save them, left the sick men so depressed and disheartened that the nurses

found it difficult to cheer them. After such a visit many would declare themselves tempted to commit suicide, so hopeless did it seem to strive for the peace of Nirvana through the age-long series of reincarnations.

The following was one of scores of letters that came to Mr. Loomis from the Russians whom he tried to aid:

“DEAR SIR:

“Permit me to express our sincere gratitude for the books. Unhappily, we have but few men who can read English, but we have all looked at the designs and illustrations with great pleasure. If you will be good enough to send us something more we beg you to send papers with the greatest possible number of illustrations. I also pray you to send me some Gospels for the Tartar soldiers, and also some in the Russian and Slavic languages.”

As the war progressed more and more missionaries and Christian Japanese threw themselves into the task of helping and fortifying the Japanese soldiers who were being marshaled off to meet hardship or death in a foreign land. As the trainloads of troops passed through the country they were met with refreshments, comfort bags, and tracts or Gospels by groups of Christians at the way stations. But it soon became evident that the most effective impression could be made upon men in the hospitals. “To these wounded men,” Mr. Loomis wrote, “war has now a different aspect

from what it had when they were rushing eagerly to the front, amid the shouts of the people and the marshal strains of fife and drum. To the most of them at that time war was a new experience, and the battle-field suggested visions of conquest and glory. The romance and glamour have now passed away, and the men realize that it is no holiday undertaking to meet the privations and dangers incident to such a war as this in which Japan is engaged. Taking, as the Japanese are, the offensive, the loss and suffering have been great, and while their patriotism has not failed, the actual and serious aspects of the strife have become too evident to be ignored. Enervated by wounds and sickness the days drag wearily by. Anything to relieve the monotony is welcome, and it is a rare privilege to bring a little cheer and diversion into their lives."

In company with a missionary Mr. Loomis visited a military hospital in Toyama. When she introduced him to the patients as the man who had been sending supplies of Gospels and reading matter one of them shouted, "Ojii San banzai" ("Hurrah for the old gentleman"). A little service was held, after which one of the men asked, "Can't you come and sing for us every day?" On hearing that Friday was the only day on which it was possible to visit that hospital, he exclaimed, "Then I hope there will be a lot of Fridays next week."

Another hospital contained an organ, the gift of a wealthy Japanese. Around this the men would gather, in their white "kimono" hospital uniforms, with the red cross on the sleeve. Those in the front would sit on the floor, those next behind on low benches, the next would stand on the floor, the next on the benches and back of all, nearly reaching to the ceiling, would be men standing on tables. At the sound of the music their faces would light up and they would listen with rapt attention to a Christian talk. At one of these meetings a little nurse staggered in carrying an officer on her back. He could not walk, but was eager not to miss the service.

To one brave fellow, who had lost both eyes in battle, Mr. Loomis gave a Japanese Gospel of John, in braille type. The man had been in despair and ready to take his life, but the realisation that he had something new and interesting and could learn to read, cheered him a little. On the second visit that Mr. Loomis made to the hospital, after bringing him the book, he found him seated on a bench with a group of men standing by. His face was glowing as he slowly traced down the characters with his finger and read aloud, "In the beginning was the Word, and the Word was with God and the Word was God. * * * In him was life and the life was the light of men, and the light shineth in the darkness and the darkness comprehended it not. * * * He came unto his own, and

his own received him not. But as many as received him to them gave he power to become sons of God, even to them that believe in his name." As yet he scarcely half understood the words he read, but already they thrilled his imagination and held his little group of listeners spell-bound.

Everywhere the men loved pictures, especially such as depicted Western life. Mr. Loomis secured volunteer workers, young and old, to make up large scrap-books by the thousand and sent appeals through American religious papers to the Sunday-school children of the United States for cards and pictures to fill them. Among the numerous letters that came to him was one that he kept afterwards. It read as follows:

"Catoosa, Indian Territory,
"May 26th, 1906.

"REV. HENRY LOOMIS.

"KIND FRIEND:

"I am nine years old, and my name is Louise, and my little brother is seven. His name is Joe. We live in the Indian Territory and are little Cherokee Indians. We read your piece in the 'Herald' wanting Juniors to save and send to you pictures so you could put them in a scrap book, to be used in the hospitals or give the soldiers, so we have bin saving our pictures, also some large coloured pictures. We will send them to you and hope you will receive them. Please let us no if you got them and we will send some more if these pictures please you. We wish you success and

may our God bless you in His work. We hope to hear from you soon.

“FROM JOE AND LOUISE THOMPSON.”

At the close of the war dissatisfaction with the terms of the Portsmouth Treaty was intense. Spasmodic outbreaks of street rioting took place in Tokyo and other cities, and troops were called out to keep order. The officer in command of the soldiers on duty in Yokohama was quartered in a temple near the Grand Hotel. Mr. Loomis called on him there and was surprised at the cordiality of his reception. After some preliminary conversation the man told the following story: “When the war broke out between Russia and Japan I enlisted and was sent with our army to the front. The troops were landed on the Liaotung Peninsula and in one of the early engagements, as we pushed on towards Port Arthur, I was severely wounded and sent back to the hospital. Weeks of agony passed, leaving me with no hope of returning to the front. One night as I lay feverish and tossing I cried out from the depths of my heart, ‘O God, if there be a God, send me relief.’ I felt an immediate response and a sense of unspeakable quiet. Soon I fell asleep, and the next morning my temperature and pulse were normal. I gained strength rapidly, wondering all the time as to who this God might be who had seemed to answer my prayer. At the close of the war I had so far recovered my health as to be put in command of the men detailed

to Yokohama. I had heard your name, and as soon as you called I wondered whether through you I might not learn of the God I am seeking."

Mr. Loomis provided him with a New Testament, had several talks with him, and after the man left Yokohama received from him a long letter of thanks and appreciation. Later came a handsome old sword, obviously a family heirloom of considerable value.

Mr. Loomis felt, on the whole, much gratified by the sober way in which the Japanese statesmen faced the situation, which resulted from their success in the conduct of these two costly wars. They took deliberate precautions to suppress everywhere displays of personal bitterness or arrogance towards the vanquished, and by careful measures of economy and retrenchment they attempted to make good the material losses that the nation had sustained. In the field of world politics they appeared as representatives of one of the Five Great Powers without any open show of bombastic pride. They considered it a matter of wise policy to recognise their own limitations and to receive in a frank and open-minded spirit any constructive criticism.

XIII

FAMINE RELIEF

IN 1904 a long period of drought in spring and summer was followed by a failure of all crops in the northern provinces of Japan, resulting in a severe famine and much suffering during the winter. An appeal for funds and food, made by the editors of "The Christian Herald" to the American public met with a generous response. Mr. Loomis was asked by the "Herald" to be one of a commission of missionaries and Christian workers to receive and distribute the supplies as fast as they were forwarded, in coöperation with the Japanese government officials, who were already doing their utmost to meet the emergency. He made a long trip into the famine district in company with missionaries of the Relief Committee and sent back reports on the situation to the "Herald," from which the following are extracts:

"Leaving the railway at Kogota station, we went first to the town of Furukawa, the county seat of Shida. We found the head official to be a practical and energetic man who had been appointed to this office because of his known fitness and ability. He received us most cordially and expressed the deep sense of gratitude that was felt

by the people on account of the liberal gifts that had already been received. A donation of eight hundred and forty yen was handed to him as the portion which had been allotted to that county, in which there had been found to be twenty-four homes and one hundred and three people who were entirely destitute. There were also seven hundred and thirty-eight families and three thousand and fifty-four persons that must have help of some sort, either in the way of employment or food.

“Various methods had been resorted to to provide for them all. Some had been employed, during the winter, in repairing roads, and now a large number were engaged in the rice fields. Others were making baskets, sandals, hats, straw ropes, traps for catching fish, etc. The products of such labour were purchased at the government office and the money thus received afforded immediate and necessary help. The intention of the officials was to make every person earn his or her living, as far as possible.

“The head official at Nakaniida also welcomed us and received the contribution of four hundred and ninety-four yen with evident gladness and hearty thanks. He reported the condition in his own district, which had not so large a population as the other, and on that account did not receive as large a contribution.

“From Nakaniida we went to the village of

Miyazaki, and there found almost one hundred of the distressed people gathered at the town office for the purpose of receiving help. This consisted in the distribution to each of a small amount of Indian corn, dried potatoes and a kind of root belonging to the lotus family. The appearance of the crowd was such as to indicate dire need in the case of all. The expression of sorrow and want on many of the faces was truly pitiful. The clothing was old and badly worn and, in most cases, only sufficient to cover the body. As one feeble woman stood waiting for her portion the head official remarked, 'She is one of the most destitute. Her home is four miles distant among the hills, and she has only one meal a day. Some live ten miles away.'

"In Miyazaki township there were five hundred and thirty houses and a population of four thousand two hundred and fifty-eight. Of this number one thousand and eighty-two were destitute, five hundred and sixteen were able to labour and five hundred and seventy were children or invalids and entirely dependent.

"After the distribution we went to the home of the head man of the village, who was a Christian. While we were eating our supper the various officials and prominent men of the place gathered in an adjoining room, and when we had finished we were asked to address them on the subject of Christianity, and there was careful attention and

apparent interest in the thoughts that were presented.

“The next morning the head of the village and a policeman went with us to see some of the cases of distress. The first was that of Tsunejiro Okamoto. His home was an utterly bare room with the ground for a floor and a hollow place in it for cooking. Here lived the man, his wife, his wife’s mother and five children. There were no beds or covering at night beyond the thin garments worn during the day. The wife’s mother was an invalid and two of the children were attending school. The father was a day labourer, and was able to earn but two yen and ten sen a month. His wife’s earnings were one yen and sixty-eight sen a month, and one daughter received one yen and forty-six sen. Three of the children had been sent to a home in Sendai, opened by Miss Phelps for the relief of such cases.

“We next went to the home of Shigetaro Kamada. The family consisted of the man, his wife and two children. They had lost their home and everything in it by fire a few months before. Their husband and wife together were earning but three yen and seventy-eight sen per month. One child had been sent to the home in Sendai. They were living on boiled carrot leaves for food and weaving baskets for an occupation.

“These facts were furnished to me by the head of the village, and can be relied upon. The per-

sons described are but ordinary cases illustrating the destitution which prevails through a large region. In some localities the number who are thus needing assistance is even greater. There will be some relief in the month of June, when the winter wheat and some of the vegetables will be ripening, but a large number will need help of some kind for several months to come, or until the gathering of the rice crop in the fall. It is estimated that about half a million must have assistance of some sort, and of that number two thousand are destitute or wholly dependent. The officials and government are making strenuous efforts to meet the wants of all, and are worthy of the confidence and sympathy of the generous people everywhere.

“The Japanese Christians in the famine district and vicinity have shown their desire to help by a contribution of some forty thousand bags each containing two quarts of rice. These are made of towels that can afterwards be used as such. In each bag is a copy of one of the Gospels, of which twenty thousand have been supplied by the American Bible Society. On the outside is printed a cross, on one side of which are the Chinese characters reading, ‘Christian Sympathy Bag,’ and on the other the name of the church or individual making the gift. On the back is the Chinese character for love.

“Since my return to Yokohama I have received

from the head official at Miyazaki an official statement as to the use of a donation placed in his hands, in which is given the names of all the recipients with the amount received and the personal seal or signature of each. This is the universal method of distributing the supplies of whatever kind and each official is thus able to produce a voucher for whatever contributions have come into his hands."

XIV

JAPANESE ACQUAINTANCES

DURING Mr. Loomis's many years of residence in Japan he gained increasing confidence in the Japanese character and the disinterestedness and foresight of many of her leaders. He heartily endorsed the judgment of the Rev. S. L. Gulick, expressed in 1901: "The problems of life in government, in morals, in education, in industrialism are gaining increased attention from the thinkers of Japan. The source of moral authority and the real nature of religious questions increasingly command serious thought. Men are searching for truth with an earnestness that was never before so widespread. The late cabinet reaction brought into the highest government and political offices many men who are professing Christians. The religious teaching of the prison officials of the land has been delegated to Christian hands.

"This condition of things is one for which we should be supremely grateful, and no effort should be spared to spread the Gospel of Jesus Christ in every way. Japan is the door of the East. More and more is her political and religious life affecting neighbouring nations. With Japan Christianized

we have a fulcrum on which we may rest the lever of a power that will elevate this whole Eastern world."

Mr. Loomis followed with special interest certain conspicuous careers, such as that of Prince Ito, who received his education in England and returned to fill high office in the government through the critical, transition period. He was one of those appointed by the Emperor in 1889 to frame the new Constitution and, as Premier, from 1885, he guided the country through the difficulties of readjustment to a modern political system. To Mr. Loomis he seemed "a broad-minded, liberal statesman, under whom every effort will be made to secure for Japan a place beside the most enlightened and Christian nations." In conversation with Mr. Loomis he outlined to him, before putting it into operation, the liberal constructive policy he proposed to inaugurate in Korea. As Resident-General there in control of Korean administration he won the confidence of the Koreans, the missionaries and those with whom he was associated in office. When at length he was assassinated by a Korean fanatic, Mr. Loomis shared in the general belief that Japan had lost one of her greatest leaders and Korea a governor who was disposed to be her friend.

Count Kaoru Inouye was a leading liberal, who, with Ito, had visited England, at a time when a Japanese risked his life by leaving his country.

He held various distinguished offices, and helped to mould the Japanese attitude toward Korea. Mr. Loomis regarded him as one of Japan's best and ablest statesmen.

Kenkichi Kataoka, a man of outstanding ability, was a Presbyterian elder. On his election as a member of the first parliament he was urged to give up his church connections, but replied that he would rather give up his seat in the house than his office in the church. For many years he acted as Speaker of the House of Representatives. On retirement from political life he became President of Doshisha University. Though a man of profoundly modest spirit he exerted a steady influence upon the life of his generation.

Among the warm personal friends of Mr. Loomis was Judge Watanabe. He came of a noble samurai family and as a young man was thoroughly instructed in the Chinese classics. He first grew interested in Christianity through reading Martin's Evidences of Christianity, but did not have time to consider religious questions seriously until after he had completed his law course and was holding office in the District Court. He then married a woman of culture and ability, who had been brought up in a Christian home. Not long afterwards he accepted Christianity for himself, and through a varied career won distinction not only as an able judge, but also as a Christian leader. For years he served as Chief Judge of the

Higher Court in Yokohama, and as President of the city Y. M. C. A. During this time he was a member and supporter of the Shiloh Church, which Mr. Loomis had founded in 1874. His home was used for church gatherings, and in particular for a Saturday afternoon Bible class, which the judge himself conducted, and which was composed of twenty of the leading men in Yokohama. Mr. Loomis saw him frequently and missed his genial presence when he was called to office in Tokyo and later appointed Chief of the Judiciary for Korea. When, in 1913. Mr. and Mrs. Loomis visited Seoul, they were received at the station by the judge and his wife, who gave a reception in their honour, inviting especially those other Japanese who, in spite of difficulty and opposition, were seeking to apply the principles of Christ to the solution of Korea's baffling problems.

One of Mr. Loomis's early pupils with whom he kept up more or less communication was Bishop Honda, of the Methodist Church. Mr. Loomis took a keen interest in his progress from his beginnings as pastor of a young and struggling church in Tokyo, through his career as president of a large college for boys, and then as first Japanese Bishop of the Nippon Methodist Church in Japan. Mr. Loomis had always a profound admiration for his patience, his kindness and his Christian devotion.

An older man was Rev. Masatsuna Okuno, who began his ministry in the years before the edicts against Christianity were taken down. He was Mr. Loomis's first language teacher, in whose company he first faced the complexities of the Japanese syllabary and the Chinese ideographs. Through his help Mr. Loomis translated some of the first of his Japanese hymns. When Mr. Loomis once asked him if he were not afraid of being arrested and punished for violating the laws, he replied, with a look of triumph, as he drew his hand across his throat, "They may cut off my head, but they cannot destroy my soul." He assisted Dr. Hepburn in the preparation of the Japanese-English Dictionary and afterward in his work of Bible translation. He had received no systematic theological training, but his familiarity with the Scriptures, his commanding presence, his clear voice and deep earnestness made him an effective speaker during thirty-five years of active Christian service.

In 1898, Mr. Muraoka, a Japanese gentleman, called at the Bible House to ask advice from Mr. Loomis about starting out in business. In his early youth he had been a Buddhist, and then gloried in throwing off religious shackles and becoming an atheist. Later yet he had been influenced by the sterling character of his younger brother to study carefully Christianity and had finally accepted it. His new point of view made

him dissatisfied with the methods in use in the printing establishment where he had been employed. He wanted to know what might be his prospects of financial success if he attempted to do business and maintain at the same time a Christian standard of ethics. Mr. Loomis said to him, "I will guarantee your success if you can hold to two rules—keep your contracts; do the best possible work at the lowest possible price." The Bible Society promised to give him a trial order, and with a staff of eighteen men he started a printing house. He did do honest and reliable work, and his business gradually grew until he had branch houses in Kobe and in Tokyo. His rates were so moderate as to bring him orders from China, Korea, Malaysia and the Philippines. He never allowed rush orders to force him to work his employees on Sunday. Every Monday morning they were invited to begin the week with a short service of prayer, hymns and an address. They were always paid good wages, treated considerately and looked after in time of trouble. They even shared the profits of the business through a system of bonuses distributed twice yearly. Mr. Muraoka was an elder in the Shiloh Church, and contributed generously to its support. After he had done for years, with great efficiency, the work of Bible publisher in Japan, he was elected a life member of the American Bible Society. He was a man of few words and somewhat gruff in his manner, but scrupu-

lously upright and won the affection and esteem of all who knew him.

Mr. Hoshino was, for some years, Mr. Loomis's trustworthy and efficient helper in the Bible House, and during his absence on furlough Mr. Loomis left the House and the direction of the work in his hands. During that time Mr. Hoshino was offered a responsible and far more lucrative position in the Bank of Chosen, but refused even to consider it until Mr. Loomis had returned and the accounts and business of the Bible Society had been handed over and a successor had been trained to take his place. His new position took him to Seoul in the early days of the Japanese occupation, but during the troublous times that followed he and his family lived unguarded in the Korean section of the city, and by their generous, Christian spirit, won completely the confidence of the Koreans about them.

When skeptical travelers visited Japan or a depressed missionary doubted the ability of the Japanese to manage their own churches, or take over the control of the Christian schools and colleges, Mr. Loomis would invite them to visit the church of his friend, Mr. Uemura, in Tokyo. This church has been run for some years entirely by Japanese. It has an average congregation of over seven hundred, and has counted among its members university professors, lawyers, doctors, men and women from every walk of life. For its

various activities it secured the coöperation of all who had time or strength to give, and in accordance with the pastor's principles made no distinction between duly qualified women and men in filling its offices. One of the elders and most influential workers is Miss Michi Kawai, a Bryn Mawr graduate, the National Secretary of the Y. W. C. A. in Japan. She became a favourite at the Loomis home with the right of dropping in uninvited, for a friendly chat, a cup of tea or a much-needed quiet night's rest. After one such visit Mr. Loomis wrote of her: "She is a person of remarkable ability and charming personality, but above all she is a most devoted and successful worker in her special field. She was with us last evening, when we had other guests, but she was the star of the gathering. Her account of a visit and service at a factory in Tokyo was thrilling in interest, and will never be forgotten by anyone who heard it. I feel like sitting at the feet of such workers as there are now among the Japanese, who, like Miss Kawai and Judge Watanabe of Korea, not only teach Christianity but live it too."

Mr. Loomis felt strongly that it was to be his duty to understand and respect the law and customs of the land where he had chosen to reside. He said, "If I receive all the benefits of a good government I must gladly do my share to support the government." His confidence in the Japanese and genial friendliness made him liked and well

treated in return. He delighted to tell how he once found himself without his pocket-book at the Yokohama railway station, bound to meet an important engagement in Osaka, three hundred miles away. He gave his name and explained the circumstances to the station master, who at once passed him through the wicket, telegraphed word to the station-master in Osaka, and trusted him to settle for the ticket on his return.

The servants in his house and the employees in his office gave him devoted service, and knew that any just appeals would meet with a ready response. Many of them became Christians under his teaching and example.

The anti-Japanese agitation in California when it came, pained him, of course, deeply. He realised that the Californians had cause for complaint in the serious difficulties that resulted from the arrival of large numbers of labourers, who lived by lower standards than the American working men. He believed, however, that the trouble might have been settled by laws restricting immigration in general, without resort to discrimination against the Japanese race. He was roused to indignation when jingoistic journals in either Japan or the United States started war talk and tried to stir up racial bitterness, and he endeavoured by voice and pen to show the utter folly of breaking the friendly relations which had bound Japan and America for so long. At the same time he relied upon the

foresight and wisdom of the national leaders to avert any such catastrophe.

One of his most important contributions to the cause of missions and international brotherhood was the series of articles on various phases of these subjects which were published in numerous religious magazines in the United States and Japan, as well as occasionally in the daily press. He kept always on hand a supply of printed leaflets, stories, anecdotes or statistical reports of Christian progress, which he gave freely to those he met. He aimed particularly to supply Board secretaries in America and native pastors in Japan with such information as he thought might aid them in forming fair judgments and might promote a better understanding between East and West.

XV

VOCATION AND AVOCATIONS

TO Mr. Loomis his chief interest was always his work. At first under the Presbyterian Board and then later under the American Bible Society, he threw himself whole-heartedly into the task of spreading the knowledge of Christ's Kingdom throughout Japan, assured that the Buddhist and Shinto religions were not meeting the spiritual needs of the people and that a new faith and inspiration were essential. He took counsel, from time to time, with such men as his brother-in-law Dr. Greene and Bishop Schereschewsky of the American Episcopal Mission, who, after years of heroic service in China, had been obliged to leave that country, a helpless invalid, but who continued to work in Tokyo until he had completed the Wenli version of the Chinese Bible. An interview with the statesman-like Russian, Father Nicolai, of the Eastern orthodox Church, would also fill him with enthusiasm.

He was constantly looking for new ways to make his work more effective and to avoid any waste of the funds entrusted to him. During the thirty years that he was in the employ of the Bible Society, 3,195,024 entire copies or portions of the

Bible were distributed, including English, Russian, Spanish, German, Filipino, as well as Korean, Chinese and Japanese versions. During his last year of service the number of Testaments sold exceeded that of any previous year. The Bible was taken to the remotest parts of Japan and Korea and to the Japanese in China, Manchuria, the Malay Peninsula, Hawaii and the Californian coast. It moulded thought to such an extent that national customs and policies were modified and moral standards were raised.

Art and literature showed the effect of Christian influence. Thousands of lives, both within and without the church, were touched and transformed by the teachings of the New Testament.

The esteem in which he was held by the Bible Society is shown best perhaps in the following letter written after his retirement from active service, by the Secretary of the Society to the President of Hamilton College:

“September 30th, 1913.

“DEAR DR. STRYKER:

“I have been informed that the name of the Rev. Henry Loomis, of Yokohama, is to be brought before your Committee on Honorary Degrees for consideration for the granting of the honorary degree of Doctor of Divinity.* I know you will understand me when I say that I write with enthusiasm to help forward such a token of

* Conferred June, 1915.

appreciation of a noble life as this would be. Mr. Loomis has been a figure of distinction in Japan for a generation. He was in the service of the Bible Society for more than thirty years, in charge of our Japan Agency, and we feel ourselves honoured in having a man of such ability and uprightness serving us in this relationship, and it was an honour to him to be thus connected with a remarkable work affecting the development of this Empire. He is also a man of scholarly tastes in other lines, having been the one who discovered, through his knowledge of insects, the parasites that have been imported by the American government to destroy the gypsy moth. For this he received some special token of recognition by the American government.

“His wife is a sister of the Rev. D. C. Greene, who has just passed to his reward, one of the most distinguished Congregational missionaries in Japan, the Nestor of the missionary body. I know that our whole Board of Managers would feel that Hamilton College had given recognition where recognition was due, if it should seem to your honourable body proper to confer this degree.”

Mr. Loomis took up the detailed study of entomology after his return to Japan in 1881. He was of opinion that every missionary needed a hobby to furnish distraction from the constant tension of serious work, in a more or less trying climate. He, himself, wanted a pursuit that would keep him out-of-doors. Fortunately, he fell in soon with an English naturalist named Pryor, the author of a

valuable book on Japanese butterflies, and from him learned how to handle moths and butterflies, how to moisten and stretch them when their wings had stiffened, and how to mount and preserve them. When Mr. Pryor died he left Mr. Loomis all his handsome cabinets. With such assistance he came in time to have the largest collection of Japanese moths and butterflies in the world and corresponded and exchanged specimens with entomologists in Europe, America and other parts of Asia. It was a terrible grief when a fire broke out in an adjoining building one cold winter's night, swept through the block, and destroyed his entire collection.

He never felt that he could afford to buy new cabinets or build up another collection. His work and study, however, were not without some lasting fruits. In a grove across the Yokohama bay, he had discovered a small blue and gray butterfly that proved to be a new species and was named for him *Amblypodia Loomisi*. He had helped the people of Sendai to trace the destruction of their apple orchards to the woolly aphis and consulted for them experts in Washington as to the best methods to combat this. He had also found in Japan a natural enemy of the gypsy moth, which was working such havoc with trees in Massachusetts. He reported this find and sent eggs and full description to the Department of Agriculture in Washington, in return for which he received a

letter of thanks from the Secretary of State and the following from the American Consul-General:

“DEAR SIR:

“It is my pleasure to inform you that I have been instructed by the Secretary of State, U. S. A., to present to you the thanks and high appreciation of the Government of the United States for the valuable services you have rendered to the Department of Agriculture in your investigations and reports concerning the parasite that holds in check the gypsy moth, in Japan.

“The persistence with which you have followed up your observations in this matter, and the earnestness with which you have pressed upon the officials of the United States Government the importance of making a study of the gypsy moth in Japan, is indicative of the best spirit and type of Americanism and entitles you to the especial thanks of all interested parties, to the especial thanks of the Commonwealth of Massachusetts, and the people generally of the United States, as well as the commendation of our Government.

“I take this occasion to express my personal appreciation of your services and the high regard I hold for you.

“Very truly yours,

“HENRY B. MILLER,

“*American Consul-General.*”

Mr. Loomis created a fresh occupation for himself by beginning to gather a collection of the shells in which the shores of the Pacific Ocean are so rich. Before long he had, among others, the

delicate nautilus, the red and yellow "sun" and "moon" shells, the small round variety used as money in India and the South Sea Islands, and the curious snail shells, with a left-handed spiral, which are found in a limited area of Japan and the Hawaiian Islands.

He made one collection of these shells for the Doremus School for Japanese girls in Yokohama, and another for the School for American Children in Tokyo. When his own children were young Mr. Loomis took a sympathetic interest in their albums of postage stamps. He never cared to own them himself, but for years he procured rarities for his boys and girls from his correspondents around the world, and always afterwards kept a supply on hand to give to other children.

Another subject that engaged his mind on his walks was archæology. He himself marked out various shell and burial mounds and explored several pre-historic caves in the vicinity of Yokohama, and was always glad to find anyone who would go with him to inspect them. He had specimens of arrow-heads, stone implements and rough baked pottery, that dated back to the unknown days before Japanese civilization. His attention was once caught in a shop by a large print showing a man seated, cross-legged, beside a shelter formed of a hollow dug in the ground and covered with a roofing of large leaves. The man

was using a primitive stone hammer to break open some shell-fish, and near him was a mound of shells. Underneath was an inscription in mixed Chinese and Japanese script. Mr. Loomis inquired the price of the picture, and was told it was not for sale. He tried vainly two or three times to buy it. Finally the merchant, seeing that he was genuinely interested, said he would let him have it, and named a price of fifteen cents. Mr. Loomis valued the picture, believing that it represented perhaps some local tradition reaching back to an age of earth dwellings and stone weapons.

Mr. Loomis was always a friend and supporter of the activities of the Salvation Army, the Red Cross and the Temperance League in Japan. For him also the energetic and constructive work of the Y. M. C. A., when it came into Japan, had a strong appeal. He admired the able corps of American secretaries, the emphasis they gave to religion and the way in which they promptly laid responsibility upon the Japanese, in order to train them to assume their own leadership. He was much stirred by the spirit with which they met their responsibility for service during the war time in Korea, Manchuria and Siberia, and delighted when the Japanese Department of Education turned to them to supply English teachers for its schools and colleges.

Of all Mr. Loomis's outside interests, however,

none seemed to lie nearer to his heart than the Union Church, for English-speaking foreigners. During his first stay in Japan he had served as elder at the services, held first in the old Gaity Theatre, and then in Kaigan Church. After his return he had become again an elder and remained one of the church's unfailing mainstays through more years in the Kaigan building that it shared with a Japanese congregation, and when the present building of gray stone was erected on the Bluff. He was convinced that Yokohama was one of the strategic points in the East, and that a strong foreign church there would exert a powerful influence for good that would be felt far and wide. By his prayers, his contributions and his loyal adherence to its successive pastors he did his uttermost to serve and strengthen it.

After his retirement from Bible Society work, at an age of over seventy, he started to teach a class of foreign boys in the Union Church Sunday School. Not only did he meet them on Sundays, but he often invited them to play ball on his lawn on Saturday afternoons, and helped with their stamp or other collections. To two, who went to America for study, he gave letters of introduction, and kept in touch with them by correspondence.

The outbreak of the Great War was to him, as to all optimists and lovers of peace, a fearful shock. He followed its course through the papers

and saw the Yokohama boys enlisting and leaving, one by one. Though by family training and tradition and the habit of a life-time a Republican, he gloried in Wilson's utterances and the vibrant words in which he expressed America's responsibility for the maintenance of truth and honour. He sincerely hoped that this might be a war that would indeed "end war," and even in the darkest days clung to his faith that "God was marching on." Shortly before the Armistice he enumerated, for his son in Washington, the gratifying improvements which he hoped to see follow in the path of the war. Most have not yet been realised, but the list reveals the spirit of dauntless hope that characterized him throughout his life:

"September 18th, 1918.

"This morning's paper says that Austria is proposing a Peace Conference. I am not surprised, for it is an indication that they are willing now to make some concessions and not insist on the world-domination of Prussianism, with all it means of horror and suffering. It is a turn in the tide, and maybe the end is not far distant.

"The more I think of it the more I am convinced that God in His wisdom will yet fulfill His promises and, incredible as it may seem, 'all things shall work together for good.'

"The following are some of the actual or probable results:

"A world organization for order and peaceable progress, including an International Court of Justice.

“ Universal disarmament.

“ Military caste and militarism ended.

“ No more annexations, punitive indemnities nor political intrigue.

“ Universal or national democracy.

“ All nations accorded equal rights.

“ Palestine restored to the Jews and an end to Turkish atrocities, the oppressed to secure freedom and justice,—viz., Czecho-Slovaks and Poles.

“ Russia freed from autocracy and anarchy.

“ Intelligence promoted among all classes, especially in Russia.

“ Human ingenuity no longer devoted to destruction of man, but to the benefit of humanity.

“ New and important devices for the benefit of the crippled.

“ Prohibition.

“ A universal currency.

“ Air service established and an adequate merchant marine.

“ Transportation simplified and made more efficient as well as economical.

“ A tunnel under the English Channel.

“ Suppression of vice promoted.

“ Increased faith in the power of Christianity and more generous contributions for Christian and benevolent purposes.

“ A greater spirit of union among Christians.

“ Women granted suffrage and given the opportunity to fill any position for which they are fitted.

“ The rights of the labouring class recognized and secured, together with improvement in general conditions.

“ Profiteering condemned.

“ A new sense of the brotherhood of humanity.

“ Last, but not least, a growing recognition that ‘ man proposes, but God disposes.’

“ The thought of these things, and they are not all, ought to increase our faith and stimulate us to do more for God and humanity.”

XVI

THE LIFE THAT KNOWS NO ENDING

MR. LOOMIS had faced death on the battle-field, on the ocean, in the early days in Japan and later, during a serious illness, when three doctors gave up hope of his recovery. He looked forward to it calmly and without fear. When, in April, 1920, with just a sigh, his wife passed peacefully, one evening, to the Great Beyond, he seemed borne up by an inward strength and a belief that he would soon join her. In August he went as usual to attend the annual council of missions in Karuizawa, the summer resort of Central Japan. He enjoyed, with his old zest, meetings and social gatherings of missionaries from all over the country and exchanged cheery stories with the military attaché of the American Embassy, a son of his friend of early days, Admiral Watson. He talked with transient visitors such as Dr. John Kelman, of New York, who, with his family, was spending the summer in Japan. He helped to plan and presided over a camp-fire meeting of Civil War veterans, to which the younger veterans, who had served in the Great War, were also invited. Two days later his daughters were summoned to Karui-

zawa by telegram. After a short illness in this beautiful spot, he passed to meet his Pilot face to face.

Dr. Kelman conducted the simple but impressive funeral service, held in the Karuizawa auditorium. His tribute seemed to his hearers to sum up as well as words could the spirit of the man they had known so long:

“I feel most deeply touched by the kindness that has associated me with a life so beautiful, so beloved and so memorable in many ways, as that of Dr. Loomis. The main impression seems to have been its fruitfulness. I do not know that anything is more enviable than to be remembered for the fruits of our life.

“A full shock of corn was Dr. Loomis, with a full term of life abundantly fulfilled. The work of his hands is not yet finished, but goes on into the future, influencing thousands of lives in thousands of ways, but the desires of his heart were marvelously fulfilled along the road of life. The early dreams tempered by the fire of war left upon him the mark of a soldier, and even in his very latest days, he, with his own veterans, met to commemorate the high ideals for which he had been prepared to make, if necessary, the great sacrifice. After the Civil War came the dedication to high service for his Master here. It is forty-eight years since he came to this land. He came to the missionary field in the ordinary course of missionary

work, but soon engaged in what was perhaps more direct and necessary service in the pioneer days—that of spreading the Bible far and wide.

“How rich in result this life was we can never know, but we know how fruitful it was in joy and service, how serene he was, how sunny, how loving of both man and life.

“Friends, such lives as this are the best apologetics; they are proofs of immortality. We know that somewhere in the dominions of God he lives, and loves and serves forever. In the presence of such thoughts, such memories, death is but an incident in life.

“The man, in whose memory we meet today, lived not for himself, but to show others the way. He was faithful, and faithfulness is the foundation for every power. He was faithful to his own nature, and such are always the most faithful spirits. Nothing of strength comes of unnaturalness. Then he was faithful to duty. He most abundantly fulfilled all opportunities of duty. He was faithful to Jesus Christ. He was a great believer. He believed not upon the evidence of other minds, but upon his own deep religious experience. What he found true to himself in God he held to. In these three evidences of faithfulness he excelled. And as the gates of the Holy City close upon him we hear the last word, ‘Well done, good and faithful servant, enter into the joy of the Kingdom.’”

His body was laid to rest in a quiet spot in the Yokohama Cemetery, which looks out upon the city, the harbour, and away to the Peerless Mountain which he loved, but his spirit is still living in the hearts and lives of those who knew him.





